

# AMERICA

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## Chronicle

**Home News.**—The most important thing that faces this country in the next few weeks in the matter of foreign policy is undoubtedly the settlement of the war debts.

### *The French Debts*

The situation became acute on August 27 when the terms set the French by the British were published. The one point of this conditional offer of England which attracted general attention in the United States was that the alleged leniency of the British is made to depend on a like leniency on the part of this country. It was, however, immediately pointed out by Washington officials that this leniency is only apparent as regards England, for that country is figuring the French debt to it on the basis of compound interest, while the United States does not compound its interest on war debts. Moreover British officials knew very well that the French cannot expect to pay this country only 2 per cent interest, the figure set tentatively in the British offer. Editorial opinion in American papers is strikingly unanimous in condemning the action of Caillaux and Churchill. Abundant tribute is paid the cleverness and adroitness of the two "wizards," but it is pointed out that this cleverness will prejudice the French case more than anything else possibly could.

Added to this is the only too evident attempt to place this country in the apparent position of demanding from France more than England demands, though Caillaux and Churchill knew there was no chance of England's generous conditional offer being accepted. It was confidently predicted that the wave of resentment that swept the country would only serve to harden the Administration in its announced intention of not yielding to any terms in the debt-funding that would practically amount to cancellation of even a part of it.

The long-threatened coal strike came nearer on August 28 when the miners' leaders issued orders for a walkout on September 1. This order affected 325 local unions

### *Coal Strike*

in the hard coal field, and involved 158,000 miners. As usual, the 10,000 maintenance men will be kept at work, so as not to permit deterioration of the mine property. A last-minute effort to avert the strike was made by a citizens' committee of the coal regions, but failed when the operators refused to meet the demand of the miners for a discussion of the check-off and of wage increases. Two late developments before the strike started were the action of W. W. Inglis of the operators in suggesting arbitration and the setting-up of a sliding wage-scale, and the move started by the soft-coal industry to bring their product into the hard-coal territory. This latter move was favored by the recent decision of the Interstate Commerce Commission to permit lower rates and through routings of soft coal into the New England States.

General Andrews, assistant Attorney General in charge of prohibition enforcement, announced on August 29 that the personnel of his bureau as announced on August 21

### *Prohibition Enforcement*

"is not the last word on this subject by any means." He declared that he was forced by circumstances to officer his forces by September 1, and that he started off with the best organization he could obtain at that time. He admitted that he had officered eight of the twenty-four districts with hold-overs from the Haynes regime, all originally political appointees, but said that some of these will be dropped or demoted by October 1. He is still hopeful of obtaining capable executives drawn from "big business."

**Austria.**—The two experts appointed by the League of Nations, Professor Rist of France, and Mr. Layton of

Great Britain, have been working at a report to be presented at this month's meeting of the League. Professor Rist publicly states that both he and his colleague were favorably impressed by Austria's endeavors to help herself. The most frantic efforts had in fact been made to meet the abnormal difficulties of her present situation. Her industry had changed its methods to adapt them to new exigencies and had tried to win new markets for her produce. Some progress had been made, but excessive unemployment and the suffering of the people continue. The problem, he concludes, is one that calls for international cooperation. In commenting upon these statements the *Neues Wiener Tagblatt* goes directly to the root of things. After the downfall of the Monarchy Austria was simply exploited by her neighbors, who raised enormous export duties on every item of raw materials, food stuffs, etc., that they sold to her. Thus on the one hand Austria was obliged to pay good interest on the money loaned by the League of Nations, and on the other she could make purchases with this money at usurious prices only, while her people were starving. The writer does not claim that such action was taken by the Succession States out of wanton cruelty or even pure avarice, but simply because they wished to improve their finances without overtaxing their own people. Besides they wished to impress the existence of the newly established frontiers profoundly upon everybody's mind, and so raised barrier upon barrier, each higher than the other, while all the bridges establishing normal intercourse were broken down. Austria's helpless and hopeless isolation was the consequence. Even should the experts clearly understand the situation it is questionable whether they will dare to state the remedies, such as an alliance of the smaller States or Austria's union with Germany.

**Canada.**—Announcement is made that representatives of the United States and Canada who have been meeting in Washington to draft regulations under the United States-Canadian treaty for the suppression of smuggling operations along the boundary have agreed upon the final text of the regulations to be recommended to their respective Governments. They will be approved as a matter of form, following which they will immediately be made effective. Under the Hughes-La Pointe treaty both Governments agree to refuse clearance papers to vessels suspected of carrying contraband; likewise to maintain more adequate patrols to prevent the movement either of profiteered articles or of commodities handled by smugglers. In the United States the operation of this treaty is regarded as an important element in the new prohibition organization, though it applies to narcotics and immigration as well as to intoxicating liquors and also is intended to break up the general smuggling engineered from both sides of the border.

*Austria's  
Problem  
Clearly Stated*

**China.**—It is expected that an answer will very shortly be delivered to the Peking Government in reply to the Chinese notes of last June asking for a revision of the "unequal treaties."

*Powers Reply  
to June Note*

In the beginning the Treaty Powers had some differences of opinion about the reply to be sent but these seem to have been ironed out. England thought the attitude of the United States too lenient. France and Italy thought Great Britain was too severe in the protection it exacted of foreign interests. Japan for its part objected to the phrase "tariff autonomy." It is understood the note will not touch the Shanghai riots. However it is expected to set forth the views of the powers on extra-territoriality. Whether the entire diplomatic corps at Peking will sign and forward a common note or whether separate notes will be written identical as to fundamentals but differing in details, remains to be decided by the legations at Peking.

Great Britain, Japan and the United States have instructed their Ministers to inform the Chinese Government of their intention to participate in the

*Customs  
Conference*

Customs Conference to which they were formally invited. Preliminary moves indicate an intention on the part of China to enlarge its scope to include all important national questions. It is not unlikely that some of the powers will fight to confine the conference to tariff revision. However it would seem that if the conference is not broadened South and Central China would probably refuse to cooperate. The Tokyo delegates at the conference will be Minister Yoskizawa in Peking and Mr. Kimura, chief of the Asiatic Bureau. China's representation includes Shen Jui-lin, Foreign Minister; Li Shih-hao, Finance Minister; Yeh Kung-cho, Minister of Communications; Admiral Tsai Ting-kai, Director of the Taxation Bureau; Dr. W. W. Yen, Chairman of the Finance Reorganization Commission and Dr. C. T. Wang, President of the Russo-Chinese Agreement Commission.

Five thousand laborers employed in Shanghai's largest publishing house have just struck demanding a 100 per cent wage increase. Aroused to a pitch of ill-feeling against the Bolshevik group of local labor leaders, a crowd of strikers attacked

*Strikers, Rioters  
and Bandits*

the headquarters of the Shanghai Labor Association and several fatalities resulted. In an assault upon the police station by dock-yard workers the police fired into the crowd, slaying two and wounding four. Seeing their comrades wounded the other assailants fled. The Italian legation in Peking has received a dispatch from Canton stating that "Red" volunteers at Ahifung have captured Father Bianchi, an Italian missionary. Meanwhile Canton itself has been oc-

cupied and more than one hundred South China Government officials arrested by the Whampoa Cadets, military students of alleged Bolshevik tendencies from the school organized by Dr. Sun Yat-sen. It is announced from Shanghai that Dr. Harvey J. Howard, the American captured by Manchurian bandits in July is expected very soon to be released, the demands of his captors having been acceded to.

Though a member of the League of Nations Permanent Opium Commission the Chinese Government has refused to participate in a meeting of the commission being held this week at Geneva. This announcement has caused some consternation since little can be done toward a solution of the world's opium problem without China's cooperation. No cause is given for the stand the Government is taking but it is assumed that it is a sequence to the withdrawal of the Chinese delegation from the International Opium Conference held in Geneva last February.

#### Opium Commission

**France.**—Allowing for incidental data, reports of the situation in Morocco were more or less identical with those reviewed in these columns for several weeks past. French officials express their satisfaction with the progress being made, sundry groups of tribesmen have continued to make peace overtures, criticism of the Government's policy was still going on in certain quarters at home. It is not without significance that Marshal Lyautey, whose record as French High Commissioner in Morocco won for him unstinted praise, was recalled to Paris, to confer on Moroccan affairs with Premier Painlevé. Actual responsibility for the entire situation in the war area now rested with Marshal Pétain, Commander-in-Chief of the whole French army. Simultaneously with the latter's arrival at Casablanca, August 22, announcement was made by the French that they had reconquered, in three days, territory which had taken the enemy three months to occupy. The important Beni Zeroual tribe, as also the Sless and Ouled Amrane tribes south of the Ouergha, formally sued for peace; to these were added, on August 28, a number of the Branes, Beni Ouraghiel and Brafen tribesmen. In the activities of the last few days, the French-Spanish movement was aided by the American aviators, working as a unit, who joined in bombing the tribesmen's camps, and in dropping food to the European outposts, surrounded by the enemy. General Boichut's forces, it was announced on August 28, converging at a point north of the Branes tribesmen territory, between Jebel Amesef and Dahar, successfully completed their plans to envelop the rebels of that section. While the *New York Times* asserted August 29, that it is not altogether clear from the nature of the reports just what progress has been made, French

#### Little Change in Morocco

officials expressed themselves satisfied with conditions. So little resistance was encountered by the French-Spanish patrols penetrating the interior that, with the likelihood of further trouble with dissident tribesmen being eliminated, concentrated efforts will be directed against the Riffians alone. But Abd-el-Krim was said to be feverishly pushing fortifications in the Beni Ouriaghel region and in the mountainous central district of the Riff, and to be neglecting activities elsewhere, in his plan to meet the offensive there.

The Archbishop of Paris, Cardinal Dubois, issued a reply on August 24, to the protests made against his appeal last month, for generous Catholic subscription to the new 4 per cent loan. Conceding that the present Government has not shown itself sympathetic to Catholic interests, that it continues to apply laws despoiling the Church, and does not react sufficiently against advocates of revolution, His Eminence nevertheless insisted that the very safety of France demands the support of all loyal subjects. Failure of the loan, he pointed out, would mean a new Ministry, the beginning of social and religious disorganization, and perhaps a decisive step towards bloodstained oppression.

#### Reply of Cardinal Dubois

With the British loan arrangements completed, speculation is now directed to the terms M. Caillaux can arrange in Washington, whither he is scheduled to sail on September 16. The *Temps* may be considered spokesman for the more modest element which takes it for granted that America will be satisfied with terms equal to those accepted in London, which joint payment "will constitute in itself a crushing burden." The *Petit Journal*, still more sanguine, anticipated even better terms than England suggested, in which event the latter country may revise her proposal. Meanwhile the personnel of the American Commission is being considered by the Cabinet, and definite announcement is promised by Premier Painlevé for September 4.

#### Attention Now on American Debt

**Germany.**—On August 27 the German Ambassador, Herr von Hoesch, handed to the French Foreign Minister Germany's answer to the French security note, which only a few days previously had been delivered at Berlin. The speed of the reply as well as the entire tenor of the note is very satisfactory to the Allies. Germany thanks France for the moderation of her statements and accepts the invitation to send representatives to the jurists' meeting to be held at London with the purpose of definitely drawing up preliminary details for the important conference on the Rhineland compact. The researches to be undertaken by the jurists will consume at least a full fortnight. Germany's expert at this meeting is Dr. Gauss, of the German Foreign Office. The French have appointed M. Fromageot; the English, Sir Cecil Hurst; and the

#### German Note to France

Belgians, Henri Rollin. The discussions of the experts will turn upon such questions as the exact form which the proposed arbitration treaties may legally take, and the drafting of other important documents. Naturally the German press is divided in its attitude towards the French note according to the political lines of cleavage running through the country today. The Nationalist papers are pessimistic and cannot see that any progress has been made. On the other hand the Republican organs are outspoken in their praise of the good-will shown by the French. "Beyond doubt," the *Vossische Zeitung* writes, "Briand closes the written discussion in the security compact in a manner which its advocates the world over may applaud." The Socialist *Vorwärts* is further delighted by the prospect of Germany's entry into the League of Nations, implied in the security compact.

A significant development of the ideas contained in the security pact is noted by the *New York Times* correspondent. He reports that at the jurists' meeting Dr. Gauss

**Holding  
the Allies  
to Arbitration**

is certain to demand that all disputes relating to the Versailles Treaty be henceforth submitted to arbitration of precisely the same nature as that proposed for the signatories to the security pact. Under existing conditions Germany has no way of making her views prevail if they run counter to those of the Allies. As a consequence she is perpetually exposed to sanctions such as those the French applied in the occupation of the Ruhr and Rhineland, or in the still continued Cologne occupation by the English. At the same time she is now invited voluntarily to abdicate the application of her own sovereign right of taking military action in other directions. Thus, France, sheltered behind the Versailles Treaty, could still send troops to even such parts of Germany as had not before been occupied by the Allies, on the ground of alleged non-fulfilment of the Versailles Treaty by Germany. The latter country, on the other hand, would bind herself never to make a like move against France without first getting the arbiter's approval. Dr. Gauss will, therefore, insist that the Allies too must first submit to arbitration any coercive measures they may contemplate taking against the Reich in order that the compact may not be juridically paradoxical.

**Great Britain.**—After a three days discussion between M. Caillaux, the French Finance Minister and Mr. Winston Churchill, over France's war debt to Great

**French Debt  
Parley**

Britain, a tentative arrangement was arrived at. While the conversations of the first days were apparently not very promising, on August 26 the British, after a Cabinet meeting hastily summoned, announced that they would accept from France in settlement of her debt of £623,000,000 sixty-two annual installments of £12,500,000. Up to the arrival of M. Caillaux in London the British Government had emphatically proclaimed that £20,000,000

was the minimum it would accept and France had never offered more than £10,000,000. However the British offer was conditioned on America agreeing to fund the French debt to the United States on the same terms. The British offer is causing a great deal of unfavorable comment in the American press which considers Mr. Churchill has very diplomatically thrown the onus of the final decision on the United States. M. Caillaux arrived in London on August 23 and was met by the French Ambassador and in the absence of Mr. Churchill, by his private secretary. While in London he lunched with the American Ambassador. This revived the rumors occasioned by Mr. Houghton's presence at the luncheon given to Premier Briand by Mr. Chamberlain. When M. Caillaux detrained at Callais to take the boat for the British Isles a crowd that gathered on the pier shouted insultingly at him and the police had to quiet the disturbance.

British residents of Hongkong cabled to the Prime Minister resolutions urging the complete naval blockade of Canton because of what they called flagrant violations

**Chinese  
Difficulties**

of treaties by the Chinese. They urged sending an ultimatum to the Chinese authorities demanding that Canton be restored to the status of an open treaty port, that all Bolsheviki be expelled from the city, that the Wampoa College cadets be disbanded and that the boycott on British goods be ended. At the same time a report came from Hankow that the Chinese Chamber of Commerce had been officially notified to intensify the anti-British boycott and that anti-British propaganda was being extended from China itself to the Chinese residents of the Dutch East Indies. Because the Chinese Government declined to participate, Great Britain's proposed judicial inquiry into the Shanghai shootings will probably be dropped. The British press in China was anxious for the inquiry even apart from Chinese cooperation, to clear the reputation of the Shanghai settlement which, it alleged has been besmirched.

The article of Mr. Shuster "Have We Any Scholars?" in the issue of *AMERICA* for August 15 has given rise to the expected discussion. Next week will appear two further contributions to the question one entitled: "And Have We No Scholars?" by a former Dean in a Western Catholic college, who prefers to conceal his name; and the other called "The Catholic Lay Professor," by R. R. Macgregor. The letters that continue to be received testify to the interest taken in this topic.

On September 19 a testimonial dinner will be given in Washington to that great Catholic Admiral Benson. Eugene Weare will portray the character of this lay leader in a sympathetic sketch.

## Taking a Hint From Bryan

JOHN LA FARGE, S.J.

**B**RYAN was right, when he augured that the defenders of Christianity will have to wage a mighty battle in the near future against the increasing flood of error. Since the battle is growing thicker, would we not do well to use some strategy in our defense of God's citadel? Should not Catholic apologists scan the signs of the times, that by shrewdly directed efforts they might write more effectively?

The apologist of the Faith resembles the defender of a besieged city. Onslaughts from every point of the compass converge on the one Sanctuary of Catholic doctrine. It is a game in which you have to look in all directions at once. You get Lincoln's "Dark Cloud" out of the way to have Galileo rolled at you; and after you have struck out Dean Inge with his Birth Control you find the Piltdown "What-is-it?" stealing to third. A steady Bureau of Refutation has to be maintained. This is inevitable, and will last, I suppose, as long as the waves dash against the Rock of Peter. But it is bewildering for simple folk, and the world-compelling power of our great Catholic message is weakened by such a heavy harness of defense.

Can we not then reverse the process? While forming a solid, scholarly defense at all points, can we not converge some of our literary and intellectual forces on the weakest point of the infidel, attacking that point from all sides: historical, ethical, sociological, etc.? Certainly a combined attack has greater impetus, and rouses greater enthusiasm than scattered efforts.

It is not the question of the logically weakest point,—of the fundamental fallacy of infidelity or heresy. The question is rather of that defect in the unbeliever's position which, while common to all forms of unbelief or misbelief, is most repugnant to modern ways of thinking, which will arouse the greatest disgust when dragged to the light, and scrutinized by the twentieth-century American.

Each age and nation has its own mental color, to which unbelief makes appeal. Arius did not accuse the orthodox religion in his day of being a foe to sanitation and child welfare. Kant implanted belief in his misty *noumena* in the minds of hearers already sombered by leaden skies and Baltic fogs. In our country today the most effective attacks on Christianity and on Catholicism are those which represent the Faith as a drag on visible, material progress, as

a cloud on the joy of life, as unsocial, uncomfortable, separatist and consequently unhuman. Such attacks would mean little to a fatalistic Oriental: they are most telling here in the United States.

Asking pardon for an overworked phrase, ours is the time especially of the "human appeal." The ordinary American is willing to dress up in Arab costume, and parade the streets under the scorching sun. He will suffer all kinds of indictments as to the gaps in his education, and his crudity in the affairs of world politics. But he cannot tolerate being thought inhuman, non-social, an enemy of human happiness, unable to contribute to the glory of our great American community. Prove to the man whom you meet on the hotel porch or swap stories with at the County Fair, that a certain doctrine if carried to its consequences, takes the joy out of life, upsets business, threatens us with strikes and war, makes the children cry and drives the old folks into the almshouse, and he will swiftly condemn that doctrine. That is his standard of measurement, and we must deal with him by it. And it is far from being mere hedonism (as yet). There is a genuine reverence for certain good old spiritual ideals, for love, honor, loyalty to home and country, in the great mass of our people.

Did you ever notice the little pictures that adorn the outside of the big Mail Order catalogues? The aim of these catalogues is simply material gain. Yet there is something curiously touching in finding some two thousand pages of sheer business introduced by a picture of Mother up in the attic, reading over her old letters. You may call it "commercialized sentiment." Nevertheless, if you were to commend God's holy truths, instead of kitchen cabinets, to these half-million mail order subscribers, would you too not have to take Mother and the attic into consideration?

Here is where we take the hint from Bryan. In his great final effort he appealed to the minds of the men he spoke to, and to what they held sacred: and there is no more effective appeal.

The fact that unbelief ruins human happiness can be shown in numberless ways. And its opposition to happiness is but a corollary of its opposition to human nature itself, considered in its entirety—to the integral mental, moral, physical and social nature of man. It is the solvent of that social unity which is the basis of social joy. It is the enemy of individual

integrity, on which sanity, health and peace of mind depend, and is the death of that spiritual life which is the very air we breathe.

Nor is this a casual objection to infidelity. Anything that is contrary to our nature, considered in its entirety, is unnatural. And what is unnatural, whether in thought or conduct, has the seal of death written on its features. Bryan made no superficial argument when he declared that men will not stand for a doctrine that takes from them the hope of noble achievement in this life, and bids them fold their hands like Buddhist statues, to dream of the ages that must pass in order to evolve a single human instinct. They will not stand for it, because it has its own doom branded upon it. Being men, we must perforce judge as men, and by the very necessity of our nature we must reject what no body of men can consistently, unitedly, and permanently maintain.

On both the offensive and defensive side, then, would we not do well to converge some of our forces on the task of showing in popular fashion how Christianity and Catholicism satisfy the deepest and highest of our well-recognized human needs, and how these needs are ignored by infidelity? The correct basis of argument must be observed, of course. Our religion is not true because it is human, but is human because it is true, and comes from Him who is Truth itself, and the Author of our human nature.

Besides showing how unbelief sooner or later becomes involved in conflict with human nature, the positive side of the argument needs even more to be developed. The advertisers take pains to demonstrate how some brand of motor oil will make you happy by smoothing your path to the mountain trails. If they so strain a fanciful point, we should be able to build up in the minds of our American people some concept that the Church is the great custodian of our happiness: the happiness of our hearts, our homes, our nation and of our individual consciences, because it brings men to Jesus Christ, who alone can preserve what they so dread to lose.

If we look at the most effective Catholic popular apologists of the last few decades, from Cardinal Gibbons on, we find that they have achieved no small part of their success by their sympathetic exposition of the Church as the true Friend of Man, with all that such friendship means.

And that greatest apologist of all—the Little Flower—has led captive worldly minds to the austere teachings of Christian asceticism, simply because, in her inimitable human manner, she showed the way of the Cross as the way of companionship with the most lovable of personalities.

There is no one line, or set formula, for such exposition. It is rather a selection and emphasis of such features in the history, the structure, the spirit-

ual economy of our Church as will give men confidence in her, and from confidence grow to faith and love, at a time when infidelity threatens to betray for them all that they hold sacred. When then many minds, and many lines of exposition and argument converge on this one great truth, I believe the results will be worthy of all the effort we can put into it.

## Irish Names in the Melting Pot

J. C. WALSH

IF one reads much of what might be called the peace history of Ireland one comes across many bits of curious information concerning names that appear in the parish calendars in the United States, but especially on the Atlantic Seaboard. We are all pretty familiar with the idea of what the English did to Ireland in the seven hundred and odd years, but what Ireland did to the English who went there is by no means as well understood.

Names tell part of the story. The old Irish names have come through the centuries with hardly any change, the O'Neils, O'Briens, O'Donnells, O'Byrnes, O'Learys, O'Connors, the McCarthys, MacNamaras, McLaughlins, McGuires still being pretty much what they always were. Perhaps the farthest departure is that which has transformed McMurrough into Murphy. Kavanaghs, Phelans, Kellys, Tiernans, Callaghans, McGeoghegans, Dempseys, Moores, O'Tooles, Shaughnessys, Flaherties—all have about the same form as before the fateful year 1170.

But it is different, for example, with the distinguished family represented in the old deeds of the early thirteenth century by "William de Sancto Albano." They were given much land on both sides of the Kilkenny-Tipperary border, where the name slipped easily from St. Albans to St. Aubyn. In 1380 the Viceroy, Edmund de Mortimer, captured, and committed to Kilkenny castle, Richard de St. Aubyn, whereupon his followers assailed the castle by night, "and the sons of Adam St. Tobyn and John Mor St. Tobyn, were accepted as hostages for their imprisoned chief," who thus regained his liberty. Along about 1535 it was complained of Lady Katherine Poet, born Butler, that "she entyseth and draweth certen p(er)sons out of other countres as Smashage, viz., Tobins, to spoyle and robbe all those that she oweth any dyspleasur unto." This, of course, quite in the manner of the time and without loss of dignity, for the Tobins had all the St. Albans property, and probably a good bit more, when Cromwell came and deprived them of about 20,000 acres.

Their neighbors, the Graces, had perhaps 80,000 acres. They were "Grace" by law, but by preference they were "Grasagh," which was the Irish equivalent for the name of William Crassus, cousin and seneschal of William Earl Marshal, who married Isabel, daughter of Strongbow and Eva McMurrough and so became lord of Leinster.

Another early settler was one Theobald Fitz-Walter,

who was known, from his office (a profitable one, since it carried a prisage on all wines entering Ireland) as "Pincerna." Presently his descendants shifted to the French form, *le Botiller*, and in time that gave way to *Butler*. The nearest they ever got to adopting the Irish manner was when one of the junior branches, after marriages with O'Reillys, O'Carrolls and Kavanaghs in successive generations, was pretty well established as Mac Richard, but the earldom of Ormond coming back into that branch confirmed "Butler" as the permanent name.

By the same process some of the Prendergasts, Flemings who had lived in Wales as janissaries and were among the first to go to Ireland, changed to MacPheiris, or Ferris. They made themselves at home in Ireland from the first. In their Waterford environment they were called "the clan of the smoke." As one of their descendants, the historian of the Cromwellian Wars, tells the story, one of the first of them, standing on a hill top, decided he liked the neighborhood, and lit a fire with the idea of following the smoke. For reasons that the air service might understand, the smoke did not go off in a single direction, but went straight up and came down on all sides. He followed the smoke, and his family after him.

Gilbert de Angulo, or de Nangle, son of Jocelin, took sides with Cathal O'Connor against his English friends, and was called at once MacGoisdelabh (son of Jocelin) and this was the origin of the family of Costello. In the same way, when, after a few generations, they settled down in Connaught, the family of Exeter became Mac-Jordan, and so Jordan. The Burkes, in the same environment, called themselves Clan William and Clan Rickard (Richard), but the old name had too many memories of renown ever to be wholly abandoned. The baptismal name "Ulick," which ran through many generations of Burkes, well illustrates the Irish influence. "Uliom" is "William" and "Og" is "the younger," hence "Uliom Og" for "William the Younger," shortened to Uli'og and so to Ulick, whose Latin equivalent, *Willielmus*, used to puzzle the uninitiate.

One of the earliest of the Anglo Norman names is that of "Odo l'Ercedekne." In the main branch of the family it has remained as "Archdeacon"; but wherever it went into the Irish it became Mac Odo, also Mac Cody, and it emerged into English again as Cody.

Fulco de Fraxinus went to Ireland early in the thirteenth century, from Wales, which country, with other Normans, he had tried to conquer. A century and a half later one of his descendants was with Edward III at the siege of Calais. After nearly another six centuries, one of his descendants again led the English armies in France. In the interval the names had become de la ffreyne, Freyne, Frayne, ffrench and French.

Poer which, according to some authorities, carried the sense of "poor," has become Power, which doesn't.

The FitzGerald stuck pretty well to their Norman

name, but not altogether. The Irish form appears in "Mount Garret" and also, probably, in "McGarrity." One of the very early Geraldines became "Keating." Another, much later, became "Baron," the Cantitons, also Geraldines, became "Condon."

Among the early arrivals who kept their names with little or no change were the Archers, Barrys, Blanchvilles, Cantilons, Cantwells, Dillons, Dollards, Forrestalls, Hacketts, Shortalls, St. Legers and Tuites.

The MacSweenys came over from the Scottish Islands as a pretorian guard for the O'Donnells. The McCrorys (MacRuraigh) came from the same quarter and did the like service for the O'Neills. The McSorleys were enterprising sea warriors of the same kin. In fact, they first visited Ireland as pirates. The Desmond Fitzgeralds had the Sheehys and the Butlers the Shees (both Kerry septs) for special guard service. The Purcells were hereditary military chiefs for their relatives, the Butlers, as the Comerfords were secretaries and legal advisers of the same family, with an odd one on the bench or in the Episcopate.

Welsh names furnish another interesting study. Ab (son of) Roderick became Broderick. Rhys was always Rice in Ireland, whereas elsewhere, by joining up the "ab" or "ap" it became Brice or Price. Pritchard (ap Richard) and Powell (ap Howell) present like combinations, but are not often found in Ireland. Howell there became Hoyle, Hale, and in one instance Howling, which later changed to Holden. The Welsh name Gwyn became Wynne and White. Caddel became Black and, more numerously, Blake.

Cynwric or Kenewrec gave the family name to Kenrick. Wys, Gwys, or Gwgan, of Wiston in Wales, probably accounts for two names so unlike as Wise, of Waterford, and Wogan, of Kildare, a century separating the first from the second arrivals.

The Wexford people had names for their oldest English settlers which were intended to be revealing: Stiff Stafford, Dogged Lamport, Gay Rochford (Roche), Obstinate Hore, Laughing Cheevers, Cross Calfer, Proud Devereaux, False Furlong, Showy Synnot, Gentle Brown. Rossiter, Esmonde and Redmond (Reymund) are other old Wexford names.

The Lombards of Waterford were Lombard merchants who came to trade and stayed. De la Hyde has preserved its form, but de la Haye has become Hayes. Cusack and Plunkett are no longer thought of except as Irish, and the same may be said of Wall and Wellesley, of D'Arcy and Bermingham, of Nugent and D'Alton, of Grant and Strong, of Martin and Staunton, of Aylward and Wadding, of Sherlock and Barnewell. Richard Fitz-Gilbert, earl of Striguil, would find many Richards could he revisit Ireland, but his father's name he would rarely find except in the Irish form (Fitz) Gibbon.

Ireland was a great melting pot, and the mixing was pretty thorough, as far as it went.

## Seventy-Five Years of Statehood

WILLIAM I. LONERGAN, S.J.

ON the coming ninth of September California will round out the seventy-fifth year of her Statehood. With all the pomp and pageant characteristic of the Golden West the citizens of that great commonwealth will celebrate the event. Quite naturally the principal festivities will center around San Francisco and there from the snowy peaks of Shasta and the sun-kissed fruit groves of the South the sons and daughters of California will gather publicly to profess their faith in her achievements and resourcefulness. At first blush merely a local affair, the presence of official representatives from the great nations of the world, from England, France, Italy, Germany and Belgium, bespeak for it an unwonted importance. However, apart from this, the vastness of the State, its large population, the fertility and the productiveness of its soil, the richness of its valleys, its forest and mineral resources, its thousand miles of coast line and the opportunities its harbors offer, all unite to make this Diamond Jubilee an unusually significant one. Indeed during the seventy-five years of her Statehood California has crowded into her history so much political, industrial and religious activity that, unlike most of her sister-States, she has grown to be a power that, both nationally and internationally, must be continually reckoned with.

Physically she is one of the most remarkable units of the country, economically one of the most independent, and historically and socially one of the most fascinating, and events leading up to her admission into the Union are unique and interesting. Discovered by Cabrillo in 1542, she was originally a colony of the Spanish Crown. In 1822 when Mexico broke away from the mother-country, California became one of her dependencies, though the connection between the two always remained a loose one. Mexico appointed the principal officials and collected revenues but beyond that interfered little in her affairs. However the fact that civil and military authority were sometimes vested in the same individual, sometimes divided, led to constant domestic petty squabbles and a continual state of unrest, and though Mexico was not troubled on that account, there were those who did not hesitate to take advantage of the disturbances.

As early as 1812 Russian furriers had founded a trading post at Bodega Bay; a few years later American hunters had crossed to the Coast and made settlements; about 1828 the Hudson Bay Company had begun commercial operations in Northern California: it was not long before the nations these various

groups represented began to cast greedy eyes on the province. Russia was perhaps the least interested but Great Britain and the United States made no secret of their ambition. A combination of circumstances which occurred in 1846 favored the latter. While affairs that year in California were shaping themselves for a fresh civil war a group of American settlers on June 14, prompted apparently by Captain Fremont, an army officer at the head of a Western surveying party, occupied Sonoma and announced the establishment of what is known as the Bear Flag Republic, so called because of the banner it adopted. But before the uprising could be extended to the capitol, news of the opening on the Rio Grande of hostilities between our country and Mexico reached the Coast, and on July 7 Commodore Sloat raised the Stars and Stripes over Monterey, proclaiming California a part of the United States.

Discussion at once began in Congress as to whether the new province should be slave or free, but for three sessions no steps were taken to give it even territorial organization. Meantime the situation grew intolerable for the inhabitants. While war lasted there was a military government but with the peace that followed the treaty of Guadeloupe Hidalgo, February 2, 1848, it virtually ceased. Mexican law too had technically ended. The result was California had neither rulers nor laws. To aggravate conditions gold was discovered and a wild rush of immigrants began toward the new El Dorado. From every quarter, north, south, east, west, the "Forty-niners" poured in: from the Sandwich Islands, from Australia, from British Columbia, from South America, from Asia, above all from beyond the Mississippi, the Argonauts in search of the golden fleece made their way. Some came overland across the prairies and deserts where thousands perished from thirst, the cholera and attacks of the Indian; others rounded Cape Horn in sailing vessels, while many came by the Isthmus of Panama. It is a thrilling tale. Almost overnight San Francisco, Yerba Buena at the time, grew from a village of 700 inhabitants to a city of nearly 20,000 and within a year the population of the State itself increased to nearly 200,000 souls.

And never was a people more in need of clear and effective laws than the motley array that made up the California of '49. Still Congress did nothing. However, because the problems they were facing demanded immediate solution, the citizens themselves with characteristic American initiative early in the year

set up temporary local governments in various towns, Vigilance Committees they really were, and in September a convention was summoned to meet at Monterey and on November 13, 1849, a State Constitution was framed, providing among other things for the exclusion of slavery.

In accordance with the new Constitution State officials were elected, Peter M. Burnett, a Catholic, being chosen Governor. At the first meeting of the Legislature two Senators and two Representatives were delegated to the Federal Congress. The whole proceeding was most extraordinary: never had that Congress officially acknowledged California as a Territory; never had there been any regular provision for her political reorganization after her conquest; yet with a government fully functioning her accredited representatives appeared in Washington early in 1850, presenting their State Constitution and petitioning for the admission of California into the Union as an independent non-slavery State. The violent debate the request occasioned is common history; so too the compromise effected.

From the eventful September 9, 1850, when California was formally admitted into the Union, she has played an important role in United States history. When the Civil War broke out, as it was thought she was contemplating secession, she was exempted from furnishing troops. The Union party however became dominant and the new State contributed nearly \$1,500,000 to the Federal government and sent five companies of volunteers into the field. The same generous loyalty was displayed in later national crises, in the Spanish-American War and the recent World War, when she more than did her bit, providing men and money. With peace she began a magnificent economic and industrial development which the completion of the transcontinental railroad connecting her with the Mississippi Valley and the Atlantic seaboard furthered and which still continues.

Her seventy-five years of Statehood make a brilliant record. The wealth and resources with which a bountiful Providence magnanimously blessed her, she has lavishly shared with her sister-States and with the world; her harbors have been trading ports for the nations; her hospitality has given generous welcome to the immigrant and the colonist; her statesmen and orators, her scholars and educators, her captains of industry, her philanthropists, her poets and story-writers, her actors, her athletes, her professional men and the great body of her noble toilers have made a distinct contribution to the world's culture, opulence, pleasure and prosperity. The Diamond Jubilee of her Statehood becomes the Nations' common festival and in gratitude they send to her celebration their representatives, their felicitations, their good wishes.

To California's Catholic population the coming Jubilee will be particularly gratifying. Catholic in her discoverers, Catholic in the Spaniards and Mexicans that settled and colonized her, Catholic in the names that dot her mountains and bays and valleys and towns and villages, Catholic in the missionaries that toiled and moiled and spent themselves civilizing the native Indian, Catholic in her associations and traditions, California without Catholicism would be a body without a soul, a dead thing. No need here to repeat the story of the Franciscan Missions which even in their ruins are the glory and admiration of Catholic and non-Catholic alike; no need to recall Serra or Palou or Lasuen or Crespi or Catala whose spirits still hover about Santa Barbara and Carmel and Santa Clara and Dolores and make those Missions even in our materialistic twentieth century places of pious pilgrimage: above all, no need to record how a ruthless government deprived the Friars of their lands, appropriated the Pious Fund, drove the Padres into exile and scattered and dispersed their neophytes.

In the diocesan archives of San Francisco are still preserved letters that paint a sad picture of the decay into which the Church at the time had fallen. Moreno, the first Bishop of California, broken under persecution, had passed away in 1846 and at the time gold was discovered at Sutter's Mill the entire clergy of the province consisted of seven Franciscan and four secular priests.

Yet in God's Providence contemporaneous with the admission of California into the Union the seed of a new Church that was to perpetuate the glorious traditions of the Missions was planted on their ruins. That same year Rome sent to California the Rt. Rev. Joseph Sadoc Alemany, O. P., who as second Bishop was for thirty-four years to guide its religious growth, single handed in the beginning, but later ably assisted by Bishop Amat in the South and Bishop O'Connell at Grass Valley. Almost simultaneously the Jesuit Fathers came from the Northwest and the Dominicans from the Ohio Valley and several secular priests from abroad, closely followed by the Sisters of Charity, the Sisters of Mercy, the Dominican Sisters, and the Presentation nuns to aid them in their labors. And from that day to this, like the mustard seed in the Gospel, the Church in California has expanded and developed until today the Archbishop of San Francisco, the Most Rev. Edward J. Hanna, has as his co-workers in the State three local suffragan Bishops: MacGinley of Fresno, Cantwell of Los Angeles, and Keane of Sacramento, and well nigh a thousand zealous priests. Laboring for God's glory with the old Franciscans are Dominicans and Jesuits, Augustinians and Benedictines, Carmelites and Redemptorists, Salesians and Passionists, Marists and Paulists, Sulpicians and Oblates and Vincentians, and according to the

latest Catholic statistics there are in the State six seminaries with 364 ecclesiastical students. A complete system of Catholic schools from the parish elementary schools to the University of Santa Clara, educates nearly 50,000 Catholic boys and girls. To crown the whole there is a well-organized Catholic population of 700,000 souls, made up of men and women strong in their Faith and energetic and devout in its practice. For seventy-five years religious and civic development have gone on apace in California and on the occasion of the Diamond Jubilee of its Statehood, Church and State will join hands in mutual congratulations and in hopes of an even more glorious future.

## Plots and Politics in Prague

VERIAN OVECKA

Special Correspondent of AMERICA

THE Holy Days and Holidays Bill, passed by the Czechoslovakian Parliament during March, 1925, included also June 6, the anniversary of the death of John Hus, in the list of public holidays. The reason set forth in the motives explaining the Bill was recognition for his services to the Czech nation in promoting its national self-consciousness and the production of Czech literature. But the first celebration of the new holiday, on June 6, 1925, overstepped the limits set by these motives and has had very serious consequences.

President Masaryk acceded to the request of the Celebrations' Committee and accepted the role of patron, while Prime Minister Svehla was induced to act as honorary chairman. The Hussite flag—a white ensign with a red chalice—was raised over the President's apartments in Prague Castle and over the Foreign Office. The President and his Prime Minister were themselves present at the celebrations which took place before the monument of Hus, in the "Old Square" of Prague. Here, among other things, a Protestant divine and professor of Protestant theology, read aloud a Protestant manifesto to the nation.

The Holy See, through the Czechoslovakian Minister to the Vatican and through its own Nuncio to Czechoslovakia, had at once protested against the Government taking part in celebrations whose character would evidently be anti-Catholic and which, under the present circumstances, were certain to be of a nature offensive to the Holy See. In token of protest against the governmental participation the Papal Nuncio, Mgr. Francis Marmaggi, following the instructions received by him, left Prague on the evening of the same day, June 6. Mgr. Antonio Arata, secretary to the Nunciature, remained as *chargé d'affaires*. The Prague Government thereupon summoned Mr. Pallier, Czechoslovakian Minister to the Vatican, to present himself at Prague and report on the situation, but without formally recalling him.

The Papal Nuncio's departure was made the occasion by the so called National Socialists, more or less aided by other political groups, for beginning an infernal campaign of calumny against him and against the Holy See. The shallow pretext invented for the occasion was that by their disapproval of the Hus celebrations the Papal Nuncio and the Vatican had meddled in the purely internal affairs of the Republic and merely betrayed the inveterate hostility of the Catholic Church against the Czech nation. The attack was also directed against the Popular party, as representing in political life the Catholic line of thought.

In addition to all this, a new and violent campaign for apostasy from the Catholic Church was started and is still being carried on, although so far with but slight results. Worse than any other feature, the National Socialist press, by insults, insinuations and provocations, tried to bring it about that the Popular party Deputies should either of their own accord give up their places in the Government, or in consequence of a rash false step be forced to resign. Under the pressure of public opinion the *Kulturkampf* was then to begin. Such was the concocted plan. Almost every day brought some exciting development or revealed important happenings of previous days. But the prudence and tact of the Popular party leaders in those crucial days were more than admirable. The seething condition of the entire country soon gave pause to the more responsible politicians in other camps and they began to fear developments that would be beyond their control. Premier Svehla declared before committees from both Houses: "There will be no ecclesiastical or religious struggles in our country; such struggles would be the greatest misfortune for our nation and our State."

Unfortunately a declaration passed in the Cabinet, on July 18, against the votes of the two Popular Ministers, stated that:

Regarding the solution of the whole conflict . . . the Government must, in negotiating with the Vatican, be given guarantees that . . . the character and manner of the celebrations of this [i.e., Hus] day, with the participation of the State, as a point of internal politics, shall be decided exclusively by the legal representatives of the Czechoslovakian people.

Such language does not make reconciliation easier.

In spite of a policy to the contrary, agreed upon in the caucus of the Coalition parties, and in spite also of a severe rebuke administered by Premier Svehla, the National Socialists presented an urgent motion in the Lower House demanding a full discussion of the entire affair. Considering the level to which the Socialists and their allies would drag such a discussion, it was absolutely bound to lead to a disruption of the Coalition and to further results which no one could foresee. Such results, certainly, could only prove disastrous in the extreme. Mr. Stríbrny, one of the National Socialist Ministers, while defending the motion in a Committee with the greatest vehemence, soon realized that he was doomed to failure, and resigned from his post of Minister of Railways.

Agreement had become more impossible than before, and the National Assembly was prorogued at once.

Meanwhile the Central Executive Committee of the Popular party had been convened. Its decision was anxiously awaited by the whole nation, since it was certain to give a definite turn to the situation. After two days' deliberation, on July 22, it issued a declaration which in a few days has produced a relative calm and has been frankly recognized by the leading Liberal paper, the *Národní Listy* as a masterpiece of political insight and true statesmanship, couched in dignified style.

After firmly, but tactfully affirming the Catholic standpoint in the conflict and hinting at a possible path to its settlement it restates the absolute necessity, in the interest of both State and Nation, of the continuation of the present coalition of the big Czech parties.

Grumblingly enough, the organs of the other parties also acknowledge the superiority of the Popular party leaders and their tactical victory, especially over their Socialist opponents.

The path toward reconciliation and a reassumption of full diplomatic relations with the Vatican now seems to be open. It will be found in the fact, pointed out by the Populists, that the participation of President Masaryk and Premier Svehla had not been formally sanctioned by the Cabinet and therefore was not a fully official act. Naturally enough the Nuncio was misled by the affirmations of Dr. Benes, the Foreign Minister, who, on two occasions when the Nuncio saw him on these affairs, made use of expressions which could not but leave the Nuncio under the impression that the participation of the Government in the Hus celebrations was to be a fully official act. We may trust, therefore, that another storm has been successfully weathered.

## The Central Verein Meets

JOSEPH HUSSLEIN, S.J.

ONCE more the Catholic Central Verein of America has held its annual convention, the sixty-ninth since the founding of that organization. While German, as a spoken language, is becoming daily more exceptional in the United States, and before many years will practically have passed away, this society is renewing its youth like the eagle and accomplishing today its most efficient and effective work.

The multitudes that gathered for the Pontifical Mass at St. John's Cathedral in Cleveland, or thronged the monster auditorium of that city on the opening day of the convention are sufficient evidence of the sustained vitality of the Central Verein. The unifying theme of this year's discussions, "Education," shows the alertness of the society in seizing upon the great cardinal issues of the day, and blazing upon them the searchlights of Catholic truth. But the climax was reached when Bishop Schrembs conveyed a message from the Holy Father, commend-

ing the society for "the numerous proofs of its fidelity to the See of Peter" and for its meritorious social activities, "always taking the lead in advance of similar associations and always observing closely the Papal documents concerning Catholic action and the instructions of the Holy See." Surely a glorious and well-deserved eulogy!

Originally a federation of German-speaking societies, the Catholic Central Verein has steadily given to English a more important role in its official gatherings. English is naturally the one language in which its general appeal must be made to the large audiences brought together on occasions such as the mammoth meetings of the general conventions.

Yet it can hardly be said that any language problem exists in the organization today. Such a question was much more acute at an earlier period. During a preceding convention, held in the same city years ago, a momentary unpleasantness in fact arose when a small section of the audience, at the enthusiastic mass meeting which I personally attended, objected to the use of English by the President of the society in his official address. The objection was promptly met, and the speaker calmly proceeded in English, the language of the meeting.

It is evident that in the course of years English will, by natural evolution, displace German entirely in the United States. That period is not remote. During the last ten years alone an overwhelming number of German language publications have dropped out of existence. In the meantime some few Catholic papers, still issued in German, continue their worthy Christian apostolate in places where their service is often greatly needed.

But it would be a mistake to think of the men who make up the Central Verein as other than strictly American. An organization of American citizens, working for the most important American interests, during the course of more than two entire generations, can surely by no stretch of the imagination be spoken of as "foreign." The men who attend these annual conventions, honored by the presence of the highest civil and ecclesiastical dignitaries, are sterling Americans, often with the very best American blood in their veins. They cannot even be distinctively referred to as German-speaking, but are simply bi-lingual. Some, however, may already have difficulty in expressing themselves in the language of their forefathers, of whose sturdy Catholic faith they have good reason to be proud. A better inheritance could not have been brought to this New World by any of the immigrants from whom we all are descended, it matters not from what shores their ships set sail in the more or less misty long ago. The sole question of moment now is: "What are we ourselves contributing to make America better?" In

its answer to this question the Central Verein has shown both its true Catholicism and its genuine Americanism, alike attested in a fiery ordeal.

The program of speakers at the mass meeting of the Cleveland Convention represented a list in which the names of Bishop Schrembs and Dr. Muench were blended with those of City Manager William R. Hopkins and the Hon. Charles A. Mooney. There is no spirit of exclusiveness at a Central Verein Convention, it is American. But the question may naturally be asked. "What will be the purpose of this organization when the German language has practically entirely disappeared?" The question is pertinent, and yet can easily be answered.

Since the great purpose of the Central Verein is the promotion of Catholic interests in America, that purpose will remain unaffected, whatever evolution the organization is bound to undergo. There is no society that can point to a nobler record of unselfish endeavor than the Central Verein. The bane of Catholic fraternal and benevolent associations in the United States has too often been their complete selfishness, or provincialism. How many of these societies have greatly interested themselves in the defense of our Catholic schools, in the promotion of social work according to the spirit of the Church, in the solution of our vexing agricultural problems, in the drafting of legislation that will succor the helpless and the needy, in the furtherance of domestic and foreign missions, or in the discussion of international questions that concern the welfare of the citizenry of the world? Yet these are some of the issues that in the minds of the men who are the leaders of the Central Verein have taken precedence over all private and purely utilitarian considerations.

At the Cleveland convention education, as has been stated, was made the central theme. In its interest shown in the Catholic parish schools the Central Verein is not merely without a rival, but historically has no second that can be mentioned in a breath with it. During all the long course of its existence it has fought the battles of the Church in the educational field, and no credit that we can publicly give it at this late hour is likely to be exaggerated. Today the Central Verein stands precisely where it stood almost three-quarters of a century ago, on the ground of a complete Catholic education. The scope of that education has expanded and now means Catholic education from primary grade to university, but the principle has not changed, and the Central Verein has nobly continued to uphold its historic traditions.

Such a society cannot grow old. It is therefore more powerful today by far than it was at any previous period, and continues to grow in strength and influence. Intimately connected with the Central

Verein and pursuing the same ends are the young men's Gonzaga Union, and the Catholic Women's Union of the United States.

If the Central Verein has been a leader in the fight for Catholic parish schools and belligerent for Catholicism in higher education no less than in the grammar grades, it has been equally active in the social field. All will freely concede it the credit of having been the pioneer in Catholic social work in the United States. Before others had learned to think or speak in terms of social science the leaders of the Central Verein had long ago been studying to apply in our States the principles of a Bishop Ketteler, a Vogel-sang, a Kolping. Hence the tribute of Pope Pius XI.

Few of our Catholic organizations have even to the present hour proceeded beyond a vague notion that they must somehow combat Socialism, when Socialism as such is practically a dead issue. The Central Verein has all but forgotten about it, and is busy with far more pertinent problems. Thus during the past year it has upheld the minimum wage legislation, fought against the evils of the injunction system, pointed out to our entire country the insidious dangers of the Child Labor Amendment, devoted itself to an intensive study of the agricultural problem in all its phases, encouraged labor banks and cooperative efforts. In a word, it has intelligently faced every live social question and essayed a Catholic solution.

But the heart of the Central Verein, the center of its activities, the quickening source of its perennially youthful life is the Central Bureau, operated under the expert leadership of Mr. F. P. Kenkel, K. S. G., who recently was also elected president of the Catholic Conference on Industrial Problems. While it is true that the social activities of the Central Verein date back to its very origin upon our soil, the Central Bureau itself was founded only in the year 1908. Our progressive social developments made impossible, its leaders saw, the promotion of an effective social campaign in the old, more or less haphazard way. Consistently with more modern methods a Central Bureau was therefore called into existence by the Central Verein to be the directive mind and the motor force of its great work of organized Christian social reform.

Small local societies can accomplish little or nothing in this field unless linked up with some larger and country-wide organization. The Central Verein has its local units; its great State Leagues, each with its separate conventions; and finally its central body whose delegates have just met at Cleveland. But all these organizations and conventions together will not suffice for really effective work. They need a group of trained experts who can devote their whole time and effort to the promotion of the ends sanctioned by the Central Verein itself at its annual

meetings. That is the reason for the existence of the Central Bureau, permanently stationed at 3835 Westminster Place, St. Louis.

The purpose of this Bureau is not purely social, as the reader well knows who is familiar with the signature "C. B. of C. V." attached to the weekly press bulletin sent out gratis by the Bureau, and appearing in the various Catholic papers throughout the country. Anything that touches upon the interests of the Church and of society is regarded as the proper subject matter for its articles, always ably written and filled with information, guidance and inspiration for the Catholic public. The monthly *Central-Blatt and Social Justice* is in a particular way the organ of the Bureau, which here offers our Catholic social students one of the best sociological publications. Such are some only of the Bureau's activities.

The great object of the Central Verein today is to raise a fund of \$250,000 for the endowment of this Central Bureau. Such a sum will be a modest investment for so vast and important a work. We may well trust that the Cleveland convention has marked another great advance towards the attainment of this goal.

The following is the list of officers elected for the ensuing year: Charles Korz, Butler, N. J., president; Henry Seyfried, Indianapolis, first vice-president; Stephen A. Junglas, Cleveland, second vice-president; Frank A. Dockendorff, Wisconsin, recording secretary; John O. Juenemann, Minnesota, financial secretary; George Korte, Missouri, treasurer; Anton Zeits, Pennsylvania, the Rev. Albert Maher, Missouri; W. V. Dielman, Texas, and Otto Kreuzberger, trustees.

### COMMUNICATIONS

*The Editors are not responsible for opinions expressed in this department*

#### Have We Any Scholars?

*To the Editor of AMERICA:*

That contribution of Professor George N. Shuster to *AMERICA* frames an indictment, in the Court of Public Opinion, of the quality and quantity of our present day scholarship that cannot be successfully shelved by a plea of avoidance or other subterfuge. A friend has sent me a copy of the *Canadian Freeman* of August 13 in which I find this interesting editorial:

The *Ave Maria* received a letter from one of the leading publishing houses expressing gratitude on account of the large number of copies of a certain book sold as a result of a favorable notice of it in its pages. But, says our contemporary, it would be very much more gratifying to us to have assurance of this kind from Catholic publishers—to know that books calculated to do good rather than to afford entertainment were meeting with a wide sale. The neglect of what is most valuable in our own literature—the most important and solid books—is as general as it is deplorable. One would think that the works of Dr. Brownson, for example, would be in favor with all educated Catholics. Surely every Catholic library ought to possess the writings of our great publicist. To be without them indeed is a reproach to any library worthy of the name.

There is now more urgent need of what these volumes hold than when they were first produced. One cannot read a chapter of Dr. Brownson without being impressed, not

only by the vigor of his thought, but by his thorough understanding of the religious difficulties of our age—difficulties which keep thousands outside of the Church, and disturb the minds of not a few within it. The need of the ablest expositions of revealed truth, the most thorough refutations of current errors, the strongest arguments in support of Catholic doctrine was never more apparent than now.

Recently I was visiting in Detroit and there learned that the representatives of the Brownson family had a number of volumes of the complete series of the *Review* and of "The Spirit-Rapper," of "The American Republic" and other works of the great essayist, and of the three volume *Life* by his son Henry, which for some time they have offered in vain at merely nominal prices to the various Catholic publishers, book sellers, institutions and individuals such as the Canadian editor thinks ought to be eager to possess them. The responses to these offers, or the lack of them rather, seem to indicate that these supposed precious messages for today from the past and more enlightened generation, are destined only for the scrap heap of some paper mill. And this in Detroit that tells the world that the twelve millionth Ford has been sent out on its highways.

The Archbishop of St. Paul, in the address he made at the enthronement of the new Archbishop of Cincinnati the other day, gave a notable endorsement of Professor Shuster's opinion. His Grace has had a wide and varied experience as an editor and a teacher. He knows the situation. How many of our young folks today could tell you anything about Brownson or his *Review*?  
Chicago.  
C. B. K.

*To the Editor of AMERICA:*

Professor Shuster's pointed query, "Have we any Scholars?" is evidently intended to provoke a searching of minds. There is a preliminary question: "What is scholarship?"

Like "charity," the term "scholarship" is often made to cover a multitude of sins, of scientific sins. Hence the difficulty of determining whether American Catholics are deficient in scholarship, and to what extent. Some years ago, when writing an article for a foreign review, I casually made the same assertion Professor Shuster makes, with regard to our deficiency. The editor of the review in question, who has repeatedly lectured in America and has been acknowledged as a scholar in his particular department of knowledge, took the liberty to blue-pencil the statement. I have wondered since whether our deficiency in scholarship is really so serious, or whether it is a case of distance lending enchantment to the view, so that we are simply unable to appreciate our own?

To come down to concrete instances: whatever the merit of our Catholic Bible scholars, they do not receive recognition from those outside the fold, for reasons that have nothing to do with science. Are we to admit therefore that Catholic scholarship in this instance is a minus quantity? In the Corpus of early oriental Christian literature, now in the course of publication, American Catholic scholarship is brilliantly represented. But it is barely ever mentioned as such.

Again, what is scholarship? Is it to be found in an attempt to reconstruct some lost Greek tragedy from a few quotations newly discovered here and there in excavations? Or is this mere pedantry? Does scholarship consist in devoting several hundred pages of original research to the question where the Merchant of Venice lived? Are our internationally known Jesuit astronomers scholars? Can men like the late Bishop Spalding of Peoria be rightfully called scholars, and why? Or, why not?

I realize quite fully that it is easy to ask more questions than the wisest man can answer. But I do hold that until we have a comprehensive definition of that vague term "scholarship," which has come near degenerating into a newspaper bromide, there is no need of our timidly pleading extenuating circumstances for lacking—what?

Moline, Ill.

J. B. CULEMANS.

## AMERICA

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## Our Lady's Birthday

WHEN we were little children, our birthdays were first in importance, but next came mother's, for by the magic of mother-love she made her birthday a feast for us rather than for herself. As we grew in years, and in the realization of that miracle of goodness, her love for us, it was her birthday that came first in our affectionate remembrance, and our happiness lay in doing something to manifest our love for her.

So it is with the birthday of our Mother in Heaven. In this Feast, there is a sweetness, a heavenly tenderness, found only in that greater Feast, the birthday of her Divine Son. The Catholic heart gladly joins the two, for what Catholic ever found conflict between his love for Mary and for Mary's Son? Where Mary is, there is our Mother and His. If we seek Him with the Shepherds and the Wise Men, we shall find Him in the manger, where Mary bends above Him in love and adoration. If we look for Him with Magdalene and Dismas, we shall find Him on the Cross, and at its foot, Mary His Mother and ours. For it was from the Cross that He commended us to her motherly care and love.

One of the saddest of all the shocking aberrations of early Protestantism was the idea that mankind could honor Christ by holding His dear Mother in contempt. Happily this revolting blasphemy is gradually disappearing; it is too inhuman to be long retained by any loving heart. Yet no small part of the fearful dishonoring of womanhood in this pagan day can be traced to that blasphemy. For centuries the Church had proposed our Lady to the world as the highest and holiest of all creatures. Some so called

reformers of religion spoke of her in terms applicable to the lowest of creatures. As old Milner wrote, surely every Protestant had serious cause to examine his conscience when he read the words of our Blessed Lady, recorded by St. Luke, "Behold, from henceforth all generations shall call me blessed." Since Milner's time many Protestants have examined their consciences with happy results. It is now possible, as an Episcopalian clergyman recently remarked, for a Protestant to refer habitually to the Mother of God in the respectful terms which a gentleman naturally uses when speaking of a lady. Other Protestants are not afraid to recite the "Hail Mary," not a perilous adventure, after all, seeing that the first part of this sublime prayer is the Word of God Himself and that the second was added sixteen hundred years ago by an Ecumenical Council. Finally, there are not a few Protestants who "say the beads," a practice which, one may be sure, both our dear Lady and St. Dominic, encourage: for it must be difficult to recite the Rosary and long remain a Protestant. She who has destroyed heresies throughout the world will soon destroy heresy in the heart of anyone who truly wishes to love and honor her.

In the Prayer appointed for the Mass on our Lady's birthday, the Church asks that we "may be blessed with an increase of peace." Surely, there are many powerful reasons urging us this year to join the Church in this petition. May our Blessed Lady secure for us that abiding peace which the world cannot give, but only her Divine Son. We beg for peace with ourselves, peace with our neighbors, peace in our beloved country, of which under her glorious title of the Immaculate Conception she is the heavenly Patroness, and peace throughout a world that at present seems torn with discord and hatred.

## The Glory of Our Schools

THE sublimest monument ever erected to the glory of the Living God by any people in any land, is the Catholic school system in the United States. Very probably it was of our Catholic people that Leo XIII was thinking when he referred in his Encyclical "On the Chief Duties of Christians as Citizens" to "Catholics worthy of general admiration, who incur considerable outlay and bestow much zeal in founding schools for the education of youth." While we by no means assert that we have done all that we can do and hope to do, there is nothing in any country which can be ranked with the Catholic system of education in the United States.

Without one penny of State aid, and with endowments that are pitiful, we now provide educational opportunities for more than 2,500,000 young people. If it be asked how this can be done, the answer is found in the zeal of

our ecclesiastical superiors, the self-sacrifice of our Catholic teachers, most of whom are Religious, and the devotion of our Catholic people. Were we obliged to pay the salaries given by secular institutions, we could not possibly carry the financial burden. But our priests, our Brothers, and Sisters, ask no salary. In the school they find a priceless opportunity of educating our boys and girls in religion and morality as well as in secular learning. Hence they consider their work neither a profession, a means of livelihood, nor an avenue to social or political eminence, but a charge committed to them by the Divine Teacher Who is their sole and sufficient reward.

What the country as well as the Church owes to them is beyond telling and above all recompense. By consecrating their lives to the class room, they help to form a worthy citizenship, men and women who by word and example will promote the public welfare, and they lift from the State the need of providing funds for the education of their charges. They seek no honors, they ask no applause, they desire no earthly recompense, they beg for nothing except the opportunity to work. When Catholic parents obey the law of the Church and call them to help in the education of their children, they are satisfied.

They have no laurels to rest upon, these heroes of our class rooms, and they wish none. But the least that we can give them is our encouragement by patronizing the schools which their heroism has established and maintained. As for reward, the Lord for whom they labor, will provide it; the reward of those who have taught a generation that man's chief end is to praise, revere and serve Him.

#### Malthus and His Starving-time

MALTHUS has been held to account for many a violation of the Divine and the natural law which would have filled his soul with horror, but shall we never hear the last of him? To give him his due, Malthus seems to have manifested throughout his life a real interest in the welfare of the workers and the poor, and he assuredly held in abhorrence the vicious practices which have been associated with his name. He considered them worse than infanticide, and the only form of birth-control he would sanction was based on self-control.

On other matters he was not equally correct. In a thoughtful letter published in the *New York Times* for August 27, Mr. George Wanders shows that Malthus "by applying the law of diminishing returns to agriculture and the law of supply and demand to wages" reached conclusions which time has proved to be "utterly untenable." Briefly, Malthus was convinced that population increased by a geometrical, and food resources by an arithmetical ratio, and hence that the time would come when the food would be insufficient to support the population. Thus he calculated that by 1898 England and Wales would have a population of 112,000,000. In that year the population was 32,000,000, and Malthus had over-

shot the mark by the generous margin of 80,000,000. He also concluded that the United States would double its population every twenty-five years. That was actually the fact up to 1890, but after thirty-four years we still fall short by 13,000,000 of reaching Malthus' calculation.

On the food problem, Malthus was still farther away from the truth. Because of improved methods of cultivation no country today supports the maximum population of which it is capable, and it is reasonable to suppose that new and better means of producing subsistence will be constantly developed. "Even with the present methods of cultivation," writes Mr. Wanders, "the world under intensive culture, could support 200,000,000,000 people," or about 120 times the present number of inhabitants. As far as the United States is concerned, the fear of food shortage is so remote as to be wholly negligible. Even Dr. East agrees that in all probability we shall not reach the 200,000,000 mark before the year 2100, and since we could easily support a population of from two to three times that number, and undoubtedly more if agricultural methods continue to improve, there is no reason for any anxious householder to begin to hoard food. "Malthusianism has never yet been operative," concludes Mr. Wanders, "and the chances of its becoming so within the next few centuries are nil. For all practical purposes, then, it must be left out of account."

That is only another way of affirming the existence of an all-wise over-ruling Providence. While the advocates of race suicide can find no justification in the now generally discredited Malthusian theory, it is not for this reason that Catholics hold this perversion in abhorrence. Even were the theory true, birth-control in the East-Sangerian sense, would still be wrong. Catholics have the conviction, and a very comfortable one it is, that if we take care to observe the law of God, God will take care of us.

#### Presidential Tut-Tuts

WHEN your college president begins to glance timidly toward the stadium which his college has erected or dug out, or toward the substitute for the stadium which his college wishes that it had, at the same time uttering noises which sound suspiciously like "tut! tut!" we have fairly entered upon the season of presidential tut-tutting. It is an annual gesture, if a sound may be so labeled, with college presidents. A dim suspicion makes entry into their learned brains. The college is getting too many young men "wide in the back and narrow between the eyes," shrinking youngsters, who appear to be known to none but the graduate manager and the coach.

Dr. Angell of Yale is the president whose annual gesture is now being commented upon by the press. In a bluntly brutal editorial, the *New York World* asks why, if the "athletic situation" is causing him concern, he does not do something to change the "athletic situation." A football coach at Yale gets ten times the salary of an

instructor in civics, and Dr. Angell deplores "the over-emphasis on athletics"; the alumni build a stadium for 80,000, while the chapel will not seat 800, and Dr. Angell remarks that "college athletics occasion too much comment." "We grow weary," comments the editor, "of college presidents who wag a finger at professionalized athletics, and warn in a soft voice of potential dangers. If they are really disturbed about college athletics, let them show some spunk."

If the editor will but turn to page 7 of his valuable journal, issue of August 26, he will learn the reason why some college presidents lack "spunk." The fact is that many of these erudite men do not know what horrors are regularly perpetrated in the name of dear old Alma Mater. Only the coach, the graduate manager, and a few of the alumni know and they really do not see that they are bound to broadcast their knowledge. The man responsible for turning out a winning team does not tell the faculty committee plainly that he can get the players he wishes if a sufficient number of scholarships, soft jobs and pecuniary aids are put at his disposal. That would never do, since "a frank statement of what he really needed," reports the *World* sporting-writer, "would jar the shingles off every college of liberal arts from Maine to San Diego." Hence he pleads for "cooperation from the faculty and students in using any legitimate means of inducing promising men to come to our college." But "they know what he means, and he knows that they know, and they know that he knows that they know." Everybody in that governing body knows, except the president, and to him the words of the advertisement do not apply. Don't ask him, for he never knows. If he did, he would show, as the *World* advises, more "spunk."

Who can say how far these observations apply to our Catholic seats of learning? We are far too lowly to offer a suggestion to a college president, but the story of the large young man, pointed out to the president by the coach as the prefect of the sodality, but who was never seen, much to the president's deep concern, and simply could not be found, after Thanksgiving Day, may serve as a hint.

#### What of St. Peter and St. Paul?

WRITING from the Maine woods "far from all books," in reply to a brother Bishop who wishes to retain the word "obey" in the marriage rite of the Protestant Episcopal Church, Bishop Slattery of Boston appeals to the "practice of the historic Churches." Not one, he argues, makes use of the word. As far as the ritual in use in the Catholic Church in the United States is concerned, Bishop Slattery is right, but he does not seem to know that the word is omitted because it is quite unnecessary. Since every Catholic believes that the husband is the head of the wife, in St. Paul's phrase, it is not necessary to stress the fact that she owes him obe-

dience. Hence while Bishop Slattery is correct in writing that the word "obey" is not found in our received ritual, he is wrong in seeming to imply that the Catholic Church has fallen away in any respect from the doctrine of the Apostles with regard to wifely obedience.

Dr. Slattery, it would appear, is genuinely troubled by what he deems the incompatibility between marital love and obedience. In his view, the idea of "subjection" degrades the sanctity of the marriage tie. Yet since neither St. Peter nor St. Paul, both of whom spoke plainly of love as well as obedience in marriage, perceived any incongruity, it is highly probable that Dr. Slattery misapprehends the origin and scope of the husband's authority. Like all other grants of authority to men, it has its limitations; yet it comes from Almighty God Himself, and when used for the purpose for which it is conceded, binds in conscience. That is clear from the teaching of the Apostles. All authority is from God and they that resist, resist God Himself.

This must not be taken to mean, however, that the wife owes the obedience of a child, much less the service of a slave. The husband, since he is the head of the domestic society which we call the family may rightly issue such orders as are necessary for the attainment of the end of that society. It must be preserved in being, and perfected under his headship. Common sense, as well as the love which he is bound to maintain for his wife, will induce him to take counsel with her; but it is to him, not to his wife, that the right to command has been given. Thus she may not leave the home to carry on a career of her own, or at all, except for a time, and with his consent. Such absence obviously tends to disrupt, and may actually destroy, the domestic society which he is bound to protect in its integrity. Nor has she the right to decide where their home shall be established; neither does she possess "equal rights" in the disposition of the children. Hence it is clear that there can be no sympathy between the Catholic doctrine of the husband's authority in the family, and that form of modern feminism which justifies a wife in leaving the home for a "career" outside the home. Feminism, in this sense, is a rejection not only of the Divine but also of the natural law.

As has been exemplified by countless numbers of Christian families, there is no incompatibility between strict obedience and an ardent tender love. The modernists who wish to omit the word "obey" from the marriage ritual conceive the wish because they dislike subjection to God and to those who exercise authority in His Name. Not that Dr. Slattery shares this wish, but it is regrettable that he fails to understand how strongly it encourages rebellion against lawful authority and hence against God.

## Literature

### Gas House Poetry

THERE is a bleak-looking structure down in the valley, a huge cylindrical blur across the landscape, a vaunting monster amid gentle cottages in the village. It is the gas-house. The chimney, like a Bolshevik pencil stuck boldly into the air, emits occasionally a smear of flame, the explosive puff from the exhaust. The flare-up attracts no notice in the clear, steady light of daytime; but in the darkness of night the sudden brilliance startles the itinerants of the neighborhood.

There you have the imagistic symbol of the free-versist; there is the technique of ninety per cent of what is clamorously termed "modern poetry," the detached, the occasional flare-up, like some scarlet word or crimson line rising out of a waste of words in the ode or lyric. It strikes attention for a moment, only this and nothing more; and quickly it dies away in the dissipation of multiplied nothingnesses, and is buried deep in the circumambient waste of commonplace lines and the flat marshes of banalities. Free verse (I must repeat that I am looking at what is boisterously called "the modern school") resembles art only as a scarecrow stands for a man; it is a thing, not even a king, of shreds and patches. It has unity only "by accident," like the oneness of a cord of wood; but it is not the tree, structurally organized, and with a vital in-ness through root and trunk, flower and fruit.

Let it not be imagined here, as pedantic free-versists may shout back, that we postulate for poetry or even good verse the mechanics of rhyme and fixed rhythm, either the elaborate rhyme-system of Gaelic poetry (800 A.D.), or the rhythmical maneuvers of Greek choruses (450 B.C.) Every amateur reader in English literature knows that there are abundant specimens of good poetry, on either side of the Victorian period, without rhyme or "footed" rhythms. But these odes and lyrics and ballads do not lack the processes of organization, the norms of art, the vital energy of living emotions, and ecstasy, a wholesome exultation in its lyricism and an eye in fine frenzy rolling. This is the test of the poet, that one sees life steadily and sees it whole, as Arnold said of Sophocles.

Let us be honest and admit that the ecstasy of much of the free verse today seems to be a replica of the pitiable mouthings, the insistent ejaculations of inmates in an insane asylum, the lyricism of a psychiatric ward. The mechanics of "the average" free-verse product seems to have the movement of a St. Vitus dance, done in a sort of vertigo. The "modern school" needs the vitriolic censure of a Juvenal, who even cried over the quantities of parchment wasted by the "moderns" of his day. Or

should we take the attitude of the laughing philosopher at the patchy pomposity of our modernistic versifiers; at their supercilious scoffing of the three R's, rhyme, rhythm and reason, and let us add another, restraint; for true art selects, elects and perfects on the ground of restraint.

As a laughing philosopher, Mr. Chesterton punctures the mummer manners of these moderns. In his essay on Pope, written long ago, a reader might have felt that Mr. Chesterton was exaggerating the excess baggage of the free-versist; but the twenty years between his laugh and the present exhibitions show that he was looking clearly at the horizon. If in that green wood the prospect was so ridiculous what is it now in the dry! He says: "Supposing that a lyric poet of the new school really had to deal with such an idea as that expressed in Pope's line about Man:

"A being darkly wise and rudely great."

Is it really so certain that he would go deeper into the matter than that old antithetical jingle goes? . . . The contemporary poet, in his elaborately ornamented book of verses, would produce something like the following:

"A creature  
Of feature  
More dark, more dark, more dark than skies  
Yea, darkly wise, yea, darkly wise;  
Darkly wise as a formless fate.  
And if he be great,  
If he be great, then rudely great,  
Rudely great as a plough that plies,  
And darkly wise, and darkly wise."

One might have supposed, as I have said, that Mr. Chesterton was jesting with the manner; but we find his contention verified in repeated pages of free verse, almost every second page. Anthologies, with mock-heroic seriousness, parade them. Here is a typical one: (I do not give the author's name, for I know that he has done verse that has not "this freedom"):

We have a one-room home,  
You have a two-room, three-room, four-room.  
We have a one-room home  
because a one-room home is all we have.  
We have a one-room home  
because a one-room home holds all we have.  
We have a one-room home  
because we do not want  
a two-room, three-room, four-room.  
If we had a two-room, three-room, four-room  
we would need more than a one-room home.  
We have a one-room home.  
We like a one-room home.

Now if that is mid-Broadway manner, and it is selected from an anthology called "Today's Poetry," give us back the mid-Victorian at its full, or Celtic twilight in all its dimness, or puffs of mythology from old Parnassus. If

it is a cradle-song, for the author places it among "Berceuse Ariettes," it is better adapted for a tipster rocking a boat.

Again, in the unabashed apologetics of the free-versist, the claim is made that their matter and manner "reflect contemporary life." Bless the mark! What has most of the poetry of our western world done in the past but faithfully reflect the life of its day, breathing the spirit of the age, copying from the body of the times the tone and gestures to the manner born? I say most of that poetry; for, of course, the allegorical and romantic forms, in lyric or epic, aim at idealizations. Must we know contemporary life only in its freckles, men only with abnormal idiosyncrasies, roads only with mud, over which the poet must not throw his Walter Raleigh cloak? Is contemporary life merely a body with skin-blotches, and no soul to it capable of rational exaltations and courageous aspirations?

More specifically, take two themes that are frequent types of the material affected by these parodists of so called contemporary life: a broken-hearted girl, suicide in the Thames or the Seine; and again, a frail woman working in "sweat-shop" conditions. Surely this is their common matter; yet life, even before our contemporaries, has had numerous instances of these tragic and sorrowful conditions. Compare, or rather contrast, the treatment of these themes by the free-versist and the genuine poet. From the former, what hysterical shrieks, what scarlet flashes, what unavailing repetitions and vulgar affectation of sordidness, unavailing for the living or the dying or the dead. On the other page, witness the service of poetry when it has to deal with those motifs. The reader may find the very examples in two lyrical ballads by Thomas Hood, "The Bridge of Sighs," and "The Song of the Shirt." Since they are too lengthy for present insertion here, I must ask the reader to review these two specimens, and see how poetry treats themes that are maltreated by free verse. Moreover, be it noted that Hood was no mid-, but pre-Victorian. And if there are repetitions of word or phrase, see how the reiterations count into an artistic growth and progress. Here are withal rhyme, rhythm, reason and restraint: and what healthy tones are here embodied for sociological culture, and what pity, that covers the dead with graceful feeling and enheartens the living for better things. Did not "The Song of the Shirt" bring about a Parliamentary reform of conditions among tenement workers?

One more sample in the contrast will suffice. Who does not know Lamb's "The Old Familiar Faces"? It is and is likely to be in every well-selected anthology. It has no rhyme, it moves in varying rhythm; yet it is not free verse, for it contains "the thing" that is of the essence of poetry:

I have had my playmates, I have had companions,  
In my days of childhood, in my joyful school-days;  
All, all are gone, the old familiar faces.

Let a modern try to improve on that, and what is the result? We do not have to search Mr. Chesterton for the response, for we can find the "effort" done, and, I may presume, achieved with the pompous self-satisfaction of the modern school in the "Spoon River Anthology." Lamb's poem with its universal appeal under a few general statements, and the Spoon River verse so waterish with its unappealing details, as, for instance, this first dip into it:

Where are Elmer, Herman, Bert, Tom and Charley,  
The weak of will, the strong of arm, the clown, the boozier,  
the fighter?

All, all are sleeping on the hill.

One passed in a fever,

One was burned in a mine,

One was killed in a brawl,

One died in a jail.

One fell from a bridge toiling for children and wife—

All, all are sleeping, sleeping, sleeping on the hill.

Where are Ella, Kate, Mag, Lizzie and Edith,

The tender heart, the simple soul, the loud, the proud, the  
happy one?

All, all are sleeping on the hill.

If that is a page of the modern school let us return to the ancients with their cesuras and iambs, and to the formal couplets of Pope and Dryden. If this is freedom let us have the slavery of old approved laws of the art of literature. *Vers-librism*, which is the ritual of much of the modern school, seems to be a disposition against laws in every department, artistic, grammatical, ethical and religious. It protests the restraint of the artist's brush or chisel; it employs only a kodak to go slumming. Its images and diction belong to a world which has drifted from calm thinking, from endurance in labor, from sanity in appreciation. Free verse is in the class with music that is jazz, with dress that is bizarre, with conduct that is burlesque. Like the gas-house flare, it gives a spectral glow for a moment; but the darkness of night continues. These bounders of the modern school contribute nothing permanent to the delightful thoughts or the cultural adages of mankind. To quote the affable Bert Leston Taylor:

I read a great deal of vers libre,  
And images scan by the score,  
But never a line,  
Be it ever so fine,  
Is added to memory's store.

That is a test of poetry, namely its adoption in the memory of mankind. Fifty years hence the present hubbub of the so called modern school will not be noticed in the anthologies except for archeological wonderment. But many of the mid-Victorians will be there; and, in goodly numbers, the despised "artificialities" of the Age of Classicism and the sneered-at lyrics of the Caroline and Elizabethan periods. The modern school is already old. The ephemeral glare of the gas house is dead. The stars still shine.

MICHAEL EARLS, S.J.

## COURAGE

A porcelain tall thing of melting lines,  
 She held it lightly all a summer's day  
 And thrilled to see its changing shadows flow  
 As lithe as twining tiger-cubs at play.  
 A satyr screamed—a cry—in silly shards  
 About her startled feet the fair vase lay.

The satyr laughed and fled. Too deep in pain  
 To care, she garnered all the bits of blue,  
 Her fair hair in the dust. She sought no aid  
 But labored weary days and wan nights through  
 Until with tears and blood 'twas whole again  
 And from its heart tall, queenly lilies grew.

LOUIS F. DOYLE.

## REVIEWS

**Gone Abroad.** A Story of Travel. By DOUGLAS GOLDRING. Boston: Houghton, Mifflin Co. \$4.00.

Some years ago, there was a kindly old gentleman, now gone to his reward, who always had a good word for everybody and everything. Indeed, he was ingenious in finding a point for praise no matter how adverse the remarks of others might be. Once, when the company was somewhat caustic about the disadvantages of a certain place, he said: "For my part, I never laid eyes on such nice white sand as you will find there." This story not inaptly introduces "Gone Abroad." Mr. Goldring writes about places that some visit but do not speak of in books, such as Mallorca, Liguria, Ibiza. They are strange places, to our manner of thinking. If you take the word in its literal meaning, they are outlandish. They are the kind of places that the ordinary tourist delights to sneer at because they are so far from what he is used to and admires. His theme is one of gibing, or, on rare occasions when he feels he must say a good word, of stunted condescending approval. Mr. Goldring, to the contrary, can admire a mountain, even though it be not an Alp. He has learned that many a man who deems himself "superior" would be hard put to it if he attempted to rear a half-respectable ant-hill. As a consequence, Mr. Goldring finds beauty everywhere, goodness very widespread, and even the backward places of the world pleasant spots in which to loiter. He adds reflection and anecdotes. One may not approve some of his opinions but doubtless the author expects that. At any rate, he is an agreeable companion in travel, a good-natured, intelligent guide, and one likes to think that he makes friends easily.

F. McN.

**A Political and Social History of the United States.** Vol. I. 1492-1828. By HOMER C. HOCKETT. Vol. II. 1829-1925. By ARTHUR M. SCHLESINGER. New York: The Macmillan Co.

Only the student who has plodded through the barren wastes of school texts on political and social history can appreciate the green and gushing oasis provided by these two volumes. One of the most difficult of all tasks is to write a history of the United States for school use. It must be patriotic yet truthful, brief yet full, scientific yet easily read; it must avoid treading upon pet prejudices; and it must meet the requirements set by the publishers. Mr. Hockett and Dr. Schlesinger, if they have not given us the long-sought for text, have produced two admirable volumes. Recognizing that the key to the interpretation of our national life is to be found in the story of the origin and progress of the American colonies, they devote the greater part of the first volume to this topic. What will strike the reader who looks up topics directly or indirectly Catholic, is Mr. Hockett's lack of religious bias. He does full justice to the early Spanish and French explorers and colonists, and points out that while the Spanish and

French sought to civilize and assimilate the natives, "the English treated the weaker race as an obstacle to be pushed from their path." The account of the problems faced by the Constitutional Convention and of the parties therein is particularly good, as is also the story of the first days of the Republic. In the second volume Dr. Schlesinger is at his best in tracing the conflicting elements whose differences at last issued in the Civil War, or, as Channing prefers, in "the war for Southern Independence." Northern youngsters may not at first understand his story of the reconstruction period. But present-day scholars, aloof from the bitter feelings consequent upon the war, accept it as correct. Some exceptions to the general excellence of these volumes may be noted. The account of the Maryland colony is singularly jejune, and it is a serious error simply to record that "to protect the Catholics, Baltimore secured the passage in 1640 of a Toleration Act which insured religious liberty for all Christians" without adding that on the ascendancy of the Protestant party, the act was repealed and a long period of persecution for Catholics set in. Nor is it correct to say that by the end of the seventeenth century "general freedom of worship" was established in Massachusetts. Virginia, under the influence of Jefferson, was the first to abolish religious disabilities, while traces of the so-called theocratic government remained in Massachusetts until 1831, and are found in the Constitution of New Hampshire to this day. The bibliographies appended to every chapter are carefully selected.

P. L. B.

**Horace and His Art of Enjoyment.** By ELIZABETH HAZELTON HAIGHT. New York: E. P. Dutton and Co. \$3.00.

In the absence of a preface the scope of this study must be adjudged by the reader himself. For the benefit of one not acquainted with the works of Horace in the original and for those unable to linger long over the riches of the past, yet unwilling to remain confessed strangers to them, much has been compiled in the order of facts, viewpoints and historical settings. Horace's writings have principally furnished the garnished data on nature appreciation, philosophy and religion. Of value and interest is the background given for the interpretation of odes or lines from the satires, epistles and epodes. There is, however, an unescapable sameness throughout portions of these 270 pages. The method adopted demands a statement of the main theme, the general tone of the poem and some very free citations of particular lines. The student who has laboriously thumbed the pages of Horace may be disappointed with the direct translations; they are severely literal, lacking the happy turn of phrase that the poems of Horace court. Such however are debatable questions of detail. In the larger aspects, Miss Haight's contributions are helpful and worthwhile. Nevertheless, the master in Horatian lore will scarcely have a chance "to furl his sail on the fortunate island of discoveries."

J. T. M.

## BOOKS AND AUTHORS

**Humor in Varied Dress.**—Donald Ogden Stewart is one of the best modern exponents of that school of humorists who are most sensible when they are apparently most absurd. His latest essay in silliness is "The Crazy Fool" (A. and C. Boni. \$2.00). It is fully as topsy-turvy as his less recent "Mr. and Mrs. Haddock Abroad." Charlie Hatch who has a year "to make good," inherits an insane asylum just a day before the year elapses. Napoleon, Edison and Don Quixote are just a few of the famous inmates; but they are supplemented by a few dozen others who are no less important personages. Charlie does "make good" through the introduction of efficiency methods and wins Judith of the Boston Pratts. "The Crazy Fool" is a turbulent burlesque on the life most moderns live. It has the incoherency of "Alice in Wonderland" and the satire of Leacock's books.—"A Book of Ameri-

can Humor in Prose and Verse" (Duffield. \$2.50), is a new one-volume edition of a work that is fairly well known. It is an important anthology of selections from the major funny-men, part one being devoted to prose and the second part to verse. In the matter of choosing mirth-provoking pieces no norm other than the most subjective is possible. Hence it is not just to find fault with this volume because it does not include selections that we ourselves prefer. It does, however, present a very commendable choice of typical selections from Ward, Billings, Twain, Ade and Dooley in the prose portions and from Burgess, Dunbar, Field, Harris, Harte, Irwin, Riley, Roche, Father Tabb and Carolyn Wells in the versified gleanings.

**Romance for Boys.**—Although "The King's Minstrel" (Page. \$1.75), by I. M. B. of K., has been written for boys, it is not unlikely that it could hold the interest of more than one of the boys' elders. It is a tale of Saxon and Norman intrigue in the England of Henry I. Rahere, the King's jester, mystifies and outwits a Bishop and an Earl, snatches a youthful dupe from the penalty of his apparent treachery, builds a hospital for the poor of London, paying for it by his stories and songs, and finally wins for the king the cheers for which he has longed in vain. In the hour of his glory, the jester reveals his identity only to renounce his heritage to become a jester of the King of Kings. The natural interest of the action of the story is enhanced by the easy flow of the narrative, the vividness of the style and the sparkling wit which is put upon the lips of the jester.—That spirit of adventure and that admiration for courage which are deep-set in the heart of every boy are stirred by "The Days of Chivalry" (Page. \$1.75), by W. J. Adams. Into a dramatic narrative are woven the stories of the fall of Aquitaine, the rise of the Plantagenets, and of the vacillating character of Henry II. Aimery, the laughter-loving page, is made most attractive through his songs and his daring exploits. The final joust, the climax of his adventures, thrills until the last blow is struck.

**Vocational Guidance and Mission Literature.**—In "Boy Guidance," (Benziger. \$2.00), outlined and edited by Rev. Kilian Hennrich, O. M. Cap., Chief Commissioner, Catholic Boys' Brigade of the U. S., is given a compilation of noteworthy essays on boy leadership, supervision and instruction by men who have proved their worth in these lines. Thoroughly filled with the spirit of the true Faith, these papers at the same time treat of very practical problems. The early chapters of the book deal with the large aspect of problems common to all boys and thereafter the main topic is that of the Catholic Boys' Brigade, an organization that has been doing splendid work with boys. The book is a fine addition to our too scanty bibliography on a subject about which there is at times a deal of loose writing. The Reverend compiler and his cooperators are to be congratulated on the volume.—The lives and labors of missionaries always afford interesting reading apart from stimulating charity and encouraging imitation. From Gonzaga University, Spokane, comes a well illustrated sketch entitled "Jesuit Missions Among the American Tribes of the Rocky Mountain Indians," by A. M. Jung. "American Youth and Foreign Missions" (Maryknoll), a word-picture of Catholic mission life in the Orient, explains the missionary vocation and the work of the Maryknoll Fathers in China. "The Land of the Midnight Sun," issued from the residence of the Provincial of the California Province of the Society of Jesus, 3224 Forty-third Street, S. E., Portland, Oregon, gives a graphic account of the work of the missionaries in Alaska, just now badly in need of both men and money. From the same source comes "Go ye also into my Vineyard," a pamphlet explaining the life of the religious Brother and discussing the qualifications necessary for that state.

**Caravan. Georgian Stories. Greenery Street. The Annam Jewel. The Bandit of Hell's Bend. Two Fables.**

No short review, such as is given in this column, can begin to appraise the fifty-six stories contained in John Galsworthy's "Caravan" (Scribner. \$2.50). Mr. Galsworthy has been writing maturely since 1900. In this volume, he collects all his fiction that is of lesser length than the novel. He arranges his stories as twins, linking one of his earlier efforts with later achievements that is similar in mood or theme. This method is designed to assist the curious reader who wishes to "mark such differences as Time brings to technique or treatment." Mr. Galsworthy is undoubtedly a modern master of the *genre*. He creates a distinctive atmosphere. Though he is an economist in detail, he is lucidly clear in his expression and dramatic in his planning of plots. But he looks upon life as something cold and somber, with a tragic element always near the surface. Most of the stories in this collected edition portray a blighted life or a virtue in the practice of which has come a presumable disillusionment or a conflict between paganism and puritanism in which the latter though victorious brings sorrow. The "Foreword" is one of the most affable pieces in the volume.

Another volume, as interesting for the general reader as it is provocative for the student of form, is "Georgian Stories. 1925" (Putnam). Many famed names are included amongst the contributors. Michael Arlen leads with a supercilious tale; others in the list are Forster, Huxley, Montague, Tennyson Jesse and J. C. Squire. Sex stories are happily few; the love-theme is not overstressed; psychology and varying forms of mania are the basis of several stories. The British short-stories seem more delicately contrived than those of this country but they lack the action and the glitter that the American authors achieve.

In his "Greenery Street" (Houghton, Mifflin. \$2.00), Denis Mackail has written the diary of the first year of every happy marriage. Greenery Street and the Fosters are only names; they are symbols of a never-ending romance. This story of newlyweds is as true and as cheerful as any book of the season. Not much that is tragic or thrilling happens in it. But the silly telephone calls, the illogical squabbles, the little reticences, the aspirations for perfect peace, all combine to make the narrative delightful. The author is a satirist, but sympathetic.

Blue, crimson, green and golden was the stone, taken from an Oriental shrine, that causes the plots and intrigues in "The Annam Jewel" (Small, Maynard. \$2.00), by Patricia Wentworth. This jewel has imitations but no double in existence. It comes finally into the possession of the sane and peaceful Rose Ellen and she, with a magnificent gesture, makes it to cease being a source of wickedness. Judged as a diversion from more serious work, this mystery-romance is pleasant and agreeable.

Every character and incident in "The Bandit of Hell's Bend" (McClurg), by Edgar Rice Burroughs, is of the usual type found in stories of "the great open spaces." And yet it is not an uninteresting "thriller." Throughout the story the superior heroine places her confidence in the suspected bandit. And in the end he effects her capture from the villain, reforms whom he may and banishes all others, recovers the will, finds the lost vein of gold and begins a life of uninterrupted bliss.

Christopher Morley in "Two Fables" (Doubleday, Page. \$2.00) translates "The Story of a White Blackbird" and "The Young Foreigner." They are both delightful satires as well as fables, and so in them is wedded utility and pleasure. Certain human weaknesses are belabored, but smilingly and with no showing of snarling teeth. *Omne ignotum pro magnifico* is a plain truth that still has application in our modern world. And again, "While the world lasts, fashion will continue to lead it by the nose." Thus teach the fables.

## Sociology

## Conflict and Barbarity

THE operators and the miners have now reached a deadlock, and before these lines are published the country may be wondering how much higher the price of coal will rise. Mr. J. J. Storrow, formerly coal administrator in Boston, thinks that if the owners intend to stage a fight, no better time could be selected for the conflict. "Capital is ready for it," he thinks, "and the public is better prepared with a larger surplus of hard coal than at any other time." Mr. Storrow, it appears, has small sympathy with the miners and is fairly sure that the owners and the public can taken care of themselves. That, if true, provides for two parties in the conflict. But what of the third?

There is the pity of it. According to a view which Catholics are inclined to share, the worker is generally right, but we know that often he is not. Capital is shrewd enough to take advantage to the full of the occasional lapses on the part of labor, thereby securing a cloak to cover its far greater offenses. When men are treated with less consideration than a thrifty owner would bestow upon a machine, there is no reason for surprise when they show themselves suspicious of "conferences." They feel that the proposed meeting is not fair, and that even in the unlikely event of victory they can place no reliance in the promises made by capital. And whenever labor declines to participate in what it considers a packed meeting, capital can contrast this stolid refusal with its own blithe willingness to arbitrate. Hence the cause of labor is weakened, its appeal to the public falls on deaf ears, and another industrial war follows. Mr. Storrow speaks for many, perhaps for a majority, when he implies that if labor and capital desire to fight it out, our part is to stand on the side lines and call out "Go it bear! go it, husband!" Which is only another way of saying that we are ready to believe that war is the normal and, on the whole the best, way of settling industrial differences.

Again, the pity of it that after all the honest endeavors of the last quarter century to discover a reasonable means of ending these perennial disputes, we agree upon nothing but a fight! The late John Mitchell used to say that most strikes could be avoided if all parties were willing to talk out their grievances at a round-table conference. The opinion expressed a wish and a hope which Mitchell himself did not live to see fulfilled. In the present instance, both owners and miners have had conferences, with each other, and with third parties. But there are conferences and conferences. "I've made up my mind, and I don't care what you say," is not a mental attitude which prepares the conferee to see that, possibly, he may be mistaken. Here, I think, is the reason why so many of these conferences fail. They are not conferences, but conflicts. When the operators announce that they will yield nothing in the matter of working conditions and better pay, while the

miners state that the one purpose of the meeting is to secure improved working conditions and more pay, and both turn on the third party who suggests in the interests of the public, that another conference may disclose a means of reconciling these variant points of view, it seems hopeless to put faith in the round-table method. Lincoln used to tell the story of an old lady who went out for a drive and ended in a runaway. "She said she trusted in Providence as long as the britchin' held out, but when that busted she didn't know what on airth to do." Like the gear of this unruly animal, the conference-plan in which we put faith, seems to have busted.

But we have been putting faith in the wrong kind of conference. In his Encyclical "On the Condition of the Working Classes" Leo XIII condemned the error of the belief "that class is naturally hostile to class, and that the wealthy and the workingman are intended by nature to live in mutual conflict." The direct contrary is the truth, writes the Pontiff. "Just as the symmetry of the human frame is the resultant of the disposition of the bodily members, so in a State it is ordained by nature that these two classes should dwell in harmony and agreement, and should, as it were, groove into one another, so as to maintain the balance of the body politic. Each needs the other; Capital cannot do without Labor, nor Labor without Capital. Mutual agreement results in pleasantness of life and the beauty of good order; while perpetual conflict necessarily produces confusion and savage barbarity." If we would ask proof for the Pontiff's words it can be found in almost any chapter of the history of the war between capital and labor in this country for the last fifty years; and, more pointedly, in the almost universal belief, as has been observed, that the normal manner of putting an end to an industrial dispute is to fight it out.

One way of destroying this fatal error is found, I venture to think, in such gatherings as those of the Catholic Conference on Industrial Problems. The conference of the present year was not marked by a large attendance on the part of employers, but that want will by degrees be supplied. For it should now be apparent that the way to industrial peace is not through industrial wars, or through treaties of peace forced by weakness and founded on expediency. In dealings between man and man, particularly when the right to property and the right of the worker to live as a human being are in dispute, it is imperative that all decisions be based upon the bedrock of justice and charity. Otherwise we are forced back on the principle that capital and labor are natural enemies. With that principle ruling, we may patch up a truce, but we can never arrive at a lasting peace.

The State has its duty in preparing the way for this peace-program, but the State can effect little in the absence of an enlightened public opinion. Much has been done to this end by our colleges and publicists, and by such organizations as the Industrial Conference and the National Catholic Charities Conference which convenes

this month at the Catholic University. But until we discard the war-theory in relation to capital and labor, we shall see the fulfillment of Leo's words that "conflict necessarily produces confusion and savage barbarity."

PAUL L. BLAKELY, S.J.

## Education

### Costs at Non-Catholic Universities

**I**T is a principle of morals that no one may under any circumstance expose himself to a proximate occasion of sin. No matter what the cost may be, he is bound either to take effective measures to make the occasion remote, or, failing that, to pull up his tent pegs and execute a change of employment or location. Christian prudence goes still further. It suggests to the conscientious Catholic that even though the dangers surrounding his employment may not be so imminent as to threaten to overwhelm him, still he will make the change if it can be made without grave inconvenience. Let us keep these rules clearly in mind from the outset of our discussion, for they are of vital importance.

For some, undoubtedly, the atmosphere of the non-Catholic university is a proximate occasion of sin. This is attested by the numbers who annually have their faith blasted or seriously undermined in these institutions. Upon others it has a blunting and enervating influence. At best it is merely *un-moral* and *un-Catholic*. This being the case, we may apply the principles of ethics and prudence to the question of Catholic attendance at such schools, and educe some such conclusion as this: at best it is imprudent for Catholics to attend non-Catholic colleges and universities, unless their reason for doing so is really adequate. It must be understood, of course, that if this attendance is, in a given case, a proximate occasion of sin and in spite of precautions taken, remains a proximate occasion, then no reason for continuing in attendance can be deemed adequate.

However, one adequate reason would be if the cost of a non-Catholic education were very low and that of a Catholic training exorbitantly high. Is this the case, in the majority of universities frequented by Catholics?

In the first place, a large percentage of these students are attending private universities and colleges where the tuition and fees are often higher than those charged by Catholic institutions of the same grade. Nor does it matter that the number of scholarships available in such schools is greater than that in Catholic institutions, unless it can be shown that the overwhelming majority of the Catholics in attendance are scholarship students.

As for the State universities, there is probably no more widespread delusion than that one may get an education there for nothing. And yet is it not a fact that no matter where he lives a student must pay approximately the same amount for clothing, board, lodging and books? With regard to tuition, it can be stated in general that the fees

charged by State universities are often in direct proportion to their educational standing. Most of the small and unimportant State universities charge low fees. Those of high rank charge fees which are often startling to the uninitiated. In some cases practically the only difference between the Catholic and the State university is that the former calls tuition *tuition*, while the latter, disliking so harsh a term, calls it *fees*. There are matriculation fees, general fees, laboratory fees, course fees, breakage fees, library fees, locker fees, gymnasium fees, health fees and what-not fees, which, scattered through a fat catalogue, almost escape the notice of the prospective student, but added up in the bursar's office, make a formidable impression on the student's pocketbook.

Consider this table of figures showing the total tuition and fees indicated in the catalogues of two State and two Catholic universities for the freshman year:

	Arts-Science	Medicine	Dentistry	Law	Commerce and Finance	Engineering
Illinois, R.....	65	205	170	85	60	65
Illinois, N.....	90	240	200	122	85	90
Michigan, R....	95	190	200	120	?	110
Michigan, N....	135	285	295	150	?	150
Marquette .....	200	303	278	186	167	266
St. Louis.....	180	325	235	170	165	...

R—resident of State. N—non-resident of State.

The totals for the two Catholic schools include fees for the student paper, year book, etc. The Marquette catalogue states explicitly that no other fees of any kind will be charged. The State university catalogues remain discreetly silent about these items. Therefore, in order to be fair, we should add about \$15 to the totals of the State universities. And if there is still any lingering doubt as to the fees charged by State schools it will be dispelled if we glance at the statistics on State universities and colleges prepared by the United States Government. On page 14 of "Bulletin," 1924, No. 26, of the Bureau of Education, we find that the State universities and colleges collected in student fees, exclusive of board and rent, \$14,936,213 during the year ending June 30, 1923.

In 1923 the publishers of the "College Blue Book," 1923-1924, asked the authorities of all the American colleges and universities to estimate the average "low" expense of a student for one year in their Arts and Science department. Now it is precisely in this department, if in any, that the State universities should be cheaper, for here the fees are often less than one half as high as they are in the technical and professional departments. And yet, judging from their own estimates, there seems to be very little difference between many of the State and Catholic universities on this score. Consider the following table, showing the figures for twelve State and twelve Catholic Universities:

California .....	\$750	Santa Clara.....	\$600
Illinois .....	600	Cath. U. of America.....	950
Iowa .....	550	Georgetown .....	750
Michigan .....	800	Loyola (Chicago).....	700
Missouri .....	500	Notre Dame.....	650
Ohio .....	650	Loyola (New Orleans)...	600
Oklahoma .....	500	Detroit .....	550
Pennsylvania .....	710	St. Louis .....	440
Utah .....	550	Creighton .....	350
Washington .....	500	Fordham .....	850
West Virginia .....	500	Dayton .....	500
Wisconsin .....	600	Marquette .....	800
Average .....	\$600	Average .....	\$645

Another fact to be borne in mind is that most Catholic universities are situated in large cities, where the opportunities of working one's way through school are, *ceteris paribus*, greater than in small State university towns. For instance, the central postoffices of large cities employ a large number of college men for three or four hours after school at sixty cents an hour. In 1921 a survey of the St. Louis University Medical School revealed the fact that seventy-six per cent of the students were earning during the year the equivalent of their entire college expense. For engineering students the Marquette and Detroit schools have decided monetary advantages. The co-operative plan which they follow in conjunction with some of the largest industries of their respective cities—a thing impossible in small State university towns—makes it possible for the student to earn about \$500 a year for shop work which is *part of his engineering course*.

In view of these facts, it seems probable that the financial argument does not, in most cases, constitute a valid reason for attending non-Catholic colleges and universities. What then was the reason for the presence of more than 37,000 Catholics in such schools?

In the next article I shall discuss another argument, sometimes advanced for the attendance of Catholics at non-Catholic universities, namely, the courses offered by such institutions.

CLAUDE H. HEITHAUS, S.J.

## Note and Comment

A Discussion  
of Names

ACCOUNTING himself only one of many "who believe most heartily in One Holy Catholic and Apostolic Church, and account themselves due and proper members thereof," a writer to the *Living Church* complains of the term by which some Catholics classify those of his Faith:

It is well known that recently adherents of the Roman Church have tended for some reason to discard the word "Protestant" as descriptive of those outside their communion, and to use instead the term "non-Catholic." Why they do this, I cannot tell. Perhaps they think it more accurate: perhaps they think it more polite. As to the latter possible reason, the term "non-Catholic" simply lumps us in with all Jews, Turks, heretics, and infidels. It can hardly be deemed, therefore, more polite in reality, whatever its intention. It is certainly more accurate from the Roman

standpoint than "Protestant"; but I would much rather be called by my Papist friends a Protestant (which, as against Roman claims, I certainly am) than be classed with Jews, Turks, heretics, and infidels.

When there is discussion as to accuracy and politeness, perhaps the correspondent's "Papist friends" might be prompted to voice their displeasure, too, at being thus labeled.

In Honor of  
the Martyrs

FORMAL orders have been issued by John H. Reddin, K.S.G., Supreme Director of the Fourth Degree Knights of Columbus, to each of the masters of the Fourth Degree assemblies of the Order on the American continent, for widespread celebration of the beatification of the glorious first eight martyrs in North America. It will be remembered that the Rev. John J. Wynne, S.J., who was present at the ceremonies in Rome, June 21, when the venerable Jesuit martyrs were raised to the honors of the Altar, addressed the recent Supreme Convention of the Knights in Duluth, appealing to their interest in the memory of these pioneer missionaries. It is significant of their solicitude for all that concerns the Catholic Church in this country, that the Knights of Columbus should be the first body to pay nation-wide tribute to Isaac Jogues and his intrepid companions.

"Jerry" Laid  
The Foundation

WHAT the writer characterizes as the most unique parish gathering anywhere in the country is reported to the *Laymen's Bulletin*, from Mine Creek, S. C. Forty miles from Augusta, the nearest city, and far removed from even a highway, four generations of the Rogers family, 110 members in all, who constitute the entire membership of the parish, assembled during the past month, and celebrated the fortieth anniversary of the building of their church. "Uncle Billy" Rogers, the head of the parish-family, is now in his ninety-fifth year, and it was to his wife, forty-five years ago, that the grace of Faith first came. Credit for the initial step is largely due one "Jerry" Donovan, a stone-mason, who came from New York in the middle of the last century to work on a Protestant church then being erected in the vicinity.

The priest serving the Edgefield territory came to Mine Creek periodically to bring him the consolations of religion, and Jerry's example and the visits of the priest interested Mrs. Rogers in the Catholic Church. She studied its teachings, and finally joined. Her ten children were brought up in the Faith, and her grandchildren and great-grandchildren as well.

It would appear that the apostolic stonemason was not satisfied with merely giving good example, for the correspondent further relates that:

After Mrs. Rogers and her children entered the Catholic Church

Jerry Donovan thought Mine Creek should have a Catholic place of worship. The Catholic congregation, consisting of Jerry and his family and Mrs. Rogers and her children, was not in a position to finance it. Jerry was equal to the occasion, however; he often conducted informal meetings after service at Protestant church and secured funds from his Protestant neighbors for the erection of the edifice, now about forty years old.

What different conditions the Catholic Church in our Southern States could witness, had early Irish settlers in those regions displayed the loyalty and zeal of "Jerry" Donovan!

#### Great Task for the Holy Father

IT has been a source of wonder to all who are interested in the physical welfare of the Holy Father, that the great demands made on his strength and health by the uninterrupted reception of Holy Year pilgrims has apparently had so little effect. The Pope has consistently refused to heed the suggestions of his attendants, that his personal reception of the countless visitors be curtailed. Each group of devout pilgrims carries away from Rome hallowed memories of the "solicitude for all the Churches" manifested by Pius XI in his greeting to the visiting Faithful. None have been more impressed than Catholics from this country, to whom His Holiness has repeatedly declared that the long distance they had traveled and the necessary hardships they had endured, lent special merit to the American pilgrimages. Their welcome at the Vatican is what the Vicar of Christ expressly wishes it should be. The burden of his sentiments has been conveyed in his saying: "I want you to feel that you are received here as by your own Father into his own home."

#### More Radio Propaganda

THE Catholic Truth Society of Oregon has contracted for the use of the Portland *Oregonian's* radio station KGW every Thursday evening from 7:45 to 8 o'clock. This arrangement is effective September 18. The society plans to give the public a series of lectures on dogmatic and historical subjects not controversial, but of deep interest to all, which various priests of the archdiocese are to compose and deliver. It is estimated that KGW's average radio audience is 200,000 persons.

Father M. D. Lyons, S.J., in a note to the *Fortnightly Review* makes this comment on Catholic broadcasting:

At a time when those who listen a good deal to broadcasting stations are often complaining of the abuse of radio by some churches, it is interesting to note what use Catholics make of this means of reaching the public. In the Federal Government's list of radio broadcasting stations about sixty are under the name of some Protestant church, while only three Catholic churches in the country have radio transmitters. Seven Catholic universities or colleges are listed as possessing broadcasters. Thus the Catholics have only ten radio broadcasting stations in their schools or churches, whereas the Protestants have sixty in their churches alone.

There are about six hundred broadcasting stations in the United States which transmit at least, all told, five thousand times a week. Only six of the Catholic stations do any religious work via radio, and, allowing them each a half hour of religious program once a week, it is seen that they transmit less than one-tenth of one per cent of the programs. The average length of all programs would probably be in the neighborhood of twenty minutes. If this is the case, then Catholic lectures and other religious service via radio take up only a sixth of one per cent of the total time spent by American broadcasting stations. The total power of all Catholic stations combined is slightly over 1,500 watts, less than that employed by some single non-Catholic stations.

Of course an estimate of the use made by Catholics of the stations of others, such as newspapers, etc., would be much more difficult to make.

The new station of the Paulist Fathers in New York will be opened on September 24 with a formal ceremony at which his Eminence Cardinal Hayes will preside.

#### Reaching the Same Conclusion

THE complaint, voiced in our issue of August 15, by Mr. George N. Shuster, that real intellectual activity has been wanting up to the present in Catholic circles of this country, will come as a shock to many, predicts the *Catholic Vigil*. Wherefore our Grand Rapids contemporary refers such individuals to a recent address of Archbishop Dowling, in which a similar conclusion is reached:

Wherever you go in this country, you find the same condition—prodigious parochial activity and supine indifference to the general needs of the Church. As a consequence Catholics, where they are strongest are isolated, out of touch with the community, exerting no influence commensurate with their numbers, their enterprises or their splendid constructive thought. . . . The literary expression of Catholic thought being outside the range of even the best regulated parish, is desultory, uneven, inadequate. Nobody who examines the publications which appear on the tables of libraries in large cities near which millions of Catholics live, would judge that the Catholic body is anything but a timid, touchy and a surely negligible group of citizens who were not yet acclimated.

The *Vigil* believes that self-criticism is a sign of intense life in our own ranks, and that any honest procedure calculated to dissipate "Catholic apathy," should be welcomed.

#### Relic of The True Cross

A RELIC of the True Cross, said to be the largest piece ever sent to America, was the recent gift of Cardinal Van Rossum to the shrine of Crusade Castle, Cincinnati, the headquarters of the Catholic Students' Mission Crusade. The priceless relic comes from the Church of the Holy Cross in Jerusalem, of which His Eminence has titular charge. Encased in a magnificent reliquary of silver and bronze, the valued gift will be brought to Ohio by Bishop Beckman, President of the Crusade, who has been given unusual favors in Rome, for the missionary work carried on by the organized youth of this country.